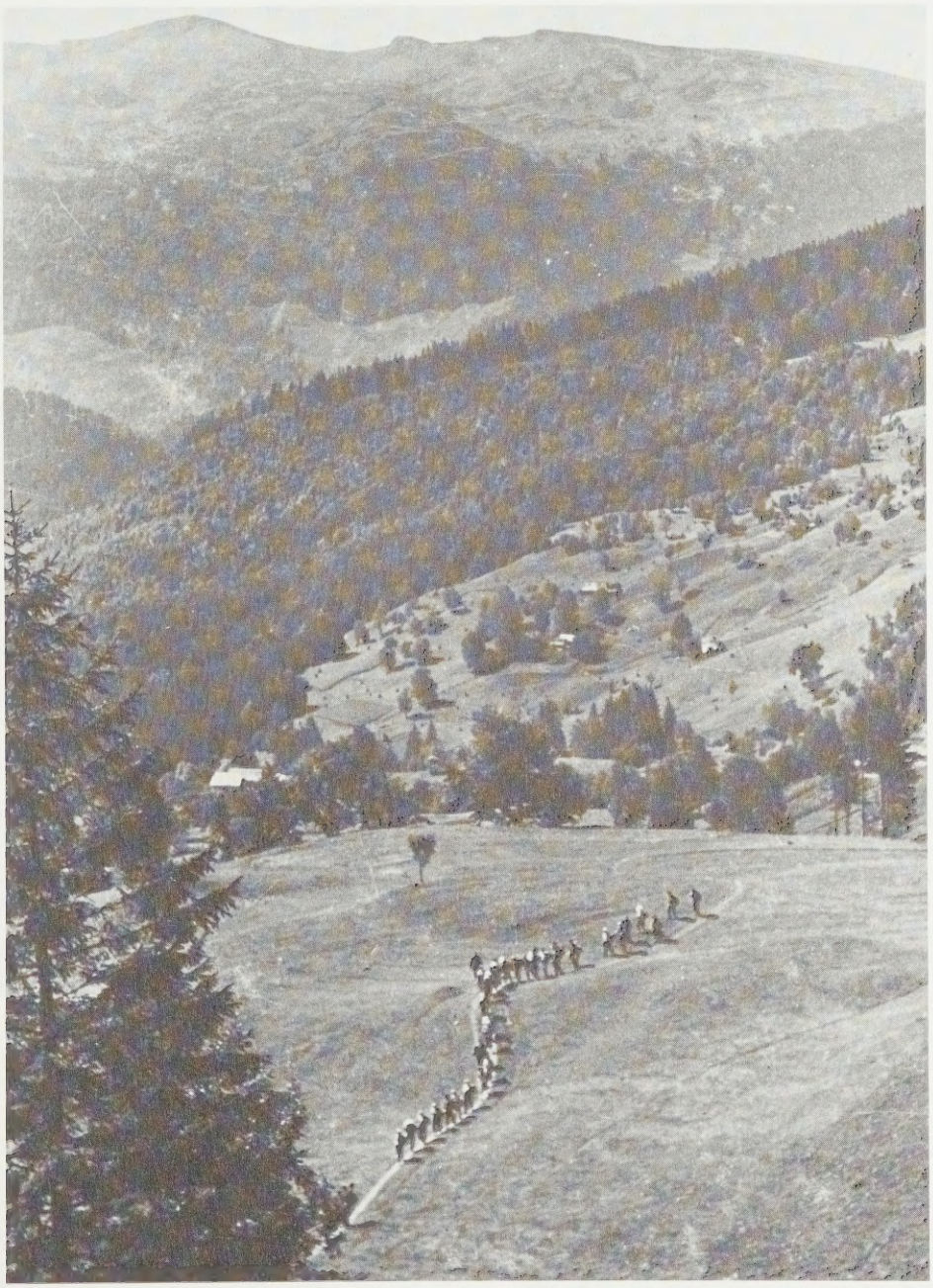
CARPATHO-RUSYN AMERICAN©

A Forum on Carpatho-Rusyn Ethnic Heritage



Vol. XII, No. 1 Spring, 1989

FROM THE EDITOR

Spring and summer are travel months, and we Americans of Carpatho-Rusyn background so often find ourselves drawn to our ancestral villages and towns. We want to embrace family whom we have never seen or renew ties with relatives and friends. We want to walk the paths of our grandparents, worship in their churches, eat their bread, dig our hands into the soil they once worked. We possess both a nostalgia for the past and a burning curiosity about the present, and only travel to the homeland can satisfy us. I should say *homelands* here because for Rusyn Americans the Carpathian homeland is divided among three countries, Czechoslovakia, Poland, and the Soviet Union.

Our feature articles in both the spring and summer issues are by Father Bryan Eyman who, together with Father Serge Keleher, toured places significant to Rusyn Americans in all the "homelands" last summer. Both have just now completed another journey to Hungary, Soviet Transcarpathia, and Poland. As Byzantine Catholic priests accompanied mostly by Byzantine Catholic believers, they have considered their tours pilgrimages, for they traditionally make church visits and liturgies a priority in the course of the trip. Orthodox priests have led similar tours in recent years. While the *C-RA* is not normally a medium for advertisements, we will gladly announce such pilgrimages or cultural tours for Carpatho-Rusyn Americans in the future. Because of our schedule as a quarterly publication, substantial advance notice is necessary so that we can print your full information in time to meet your deadlines. It is clear to us that Rusyn Americans travel to the homelands seeking not only a physical and emotional experience, but a spiritual one as well, and for all these reasons we strongly encourage such travel.

Homeland journeys may also provide an opportunity for Rusyn Americans to attend folk festivals, and trips can be specially planned to coincide with these events. Members of the Friends Committee of the Carpatho-Rusyn Research Center were informed in a newsletter from Chairman John Haluska this spring that the Svidník Festival was to be held on June 16-18 and that the 7th Annual Lemko Vatra would be July 21-23. To the surprise of some Americans, our contemporary friends and relatives in Europe do not go about their everyday lives decked out in folk clothing nor do they ordinarily go dancing and singing down the street. But these festivals provide them with the opportunity to display their cultural heritage in all its color and brilliance and to make a statement about their ethnic roots. The festivals also provide us with the opportunity to witness this unique beauty which belongs as well to us, to photograph and videotape it, to learn something of it, and to bring it home to the United States.

I suspect that an additional and extremely significant element in our journeys to the homeland to visit others or to attend festivals is the statement we can make to our Rusyn brothers and sisters — and this is that we have not forgotten them, we have not forgotten our roots, and that we are not caught in the past (although we may love the thought and memories of the past). Rather, by our presence we show that we are vitally interested in the present and that we have a common concern for the future of this shrinking world which we all share. This concern, along with our common roots in the past, will bring our personal lives and the destinies of our nations closer together. Our journeys to the homeland can draw us nearer to each other so that the homeland need never be far away again.

A Forum on Carpatho-Rusyn Heritage

CARPATHO-RUSYN AMERICAN

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ROBERT URICH

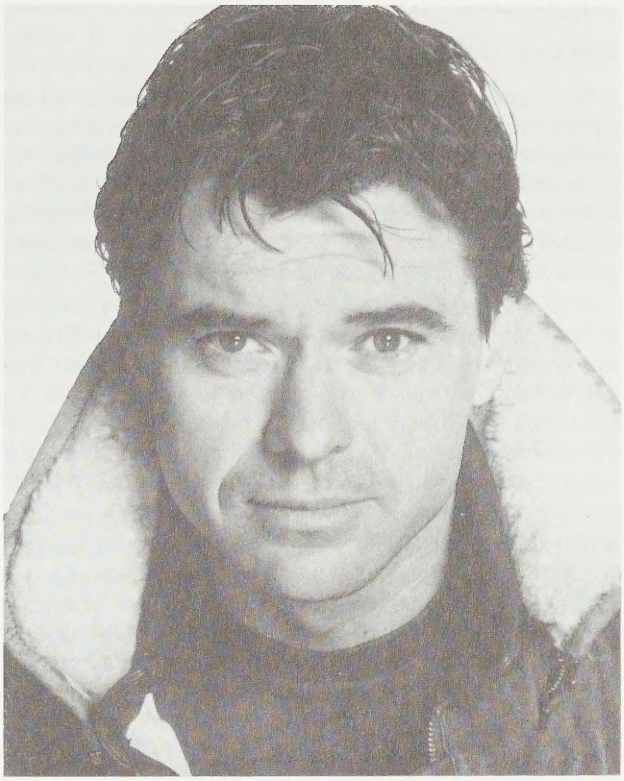
What famous Hollywood actor makes his own kolbasi, bakes pascha, and serves babulky on Christmas Eve? The answer: Robert Urich. Known to millions of Americans simply as "Spenser," Robert Urich embodies in his personal life many of the characteristics he portrays as the tough yet sensitive private detective featured in the television series "Spenser: For Hire." Like Spenser, Urich is serious about his work, devoted to his family, aware of the needs of others, and, yes, likes to cook.

In a recent personal interview for the *Carpatho-Rusyn American*, Urich discussed his life and background. Urich was born in 1946 in Toronto, Ohio, a small mill town near the West Virginia border. Of mixed Rusyn and Slovak descent, he is one of four children born to Cecilia and the late John Urich. His grandparents arrived in the United States shortly after the beginning of this century. His paternal grandparents, Peter Juric and Theresa Pillar, were born in the Carpatho-Rusyn villages of Venecia and Lukov (Šaryš County) in the pre-World War I Hungarian kingdom, today part of the Prešov Region of northeastern Czechoslovakia. His maternal grandparents, Michael Chalpty and Barbara Zahar, originated from Roman Catholic villages in the western part of Slovakia.

Like many Americans of Rusyn descent, Urich recognizes that religious faith occupied a central role in his childhood development. His religious upbringing reflects the interfaith traditions of his parents. His father was Byzantine Catholic and his mother Roman Catholic. As a child, he attended two churches, St. Joseph's Byzantine Catholic Church and St. Joseph's Roman Catholic Church, both in the town of Toronto. Although baptized in the Byzantine Catholic church, he received his first Holy Communion in both churches with one ceremony just 24 hours after the other. The young Urich was educated by the Sisters of St. Cyril and Methodius, and he served as an altar boy at St. Joseph's Byzantine Catholic Church. He recalls what a profound effect his religious training had on him, offering him an appreciation of ritual, tradition, and closeness to God and to one's culture.

Family life, likewise, proved to be an important influence during Urich's formative years. The son of a steelworker, he learned the meaning of family, hard work, and prayer. It was in this context that Urich came to develop his strong sense of ethnic identity. Growing up with the languages, customs, and traditions of his Rusyn and Slovak parents, Urich also developed his penchant for good Slavic ethnic food. He mastered favorite family recipes and continues to serve up great dishes when time in his busy schedule permits. He fondly reminisces about his mother's reassurances to him when he was about to leave for college that a pot of steaming homemade soup is the best remedy for homesickness and all other ills.

Urich began his acting career after completing college at Florida State University and graduate school at Michigan State. He worked in a variety of films, television, and theatrical productions. It was while filming a commercial some 15 years ago that Urich met Heather Menzies, his future wife. Urich's first major role in a television series was as Dan Tanna in "Vega$." He also has starred in numerous television mini-series such as "Amerika" and the more recent "Lonesome Dove."



Urich is perhaps best known, however, as the star of "Spenser: For Hire." Based on the novels of Robert Parker, Spenser is a tough yet compassionate detective who is as comfortable apprehending a convicted criminal as he is reciting poetry. The series, which was filmed on location in and around Boston, enjoyed tremendous popularity. Spenser became a regular guest in the homes of millions of Americans throughout the country. Currently, Urich is preparing for a new series scheduled to air later this year. Titled "American Dreamer," this situation comedy will feature the adventures of a father (played by Urich) raising his children with traditional values in southern California. Urich has already left his mark on Hollywood and has established himself as a serious and talented actor whose career has only just begun.

Off screen, Urich describes himself as very much a family man. He and his wife Heather have two young children, Ryan and Emily. Family life is paramount to Urich who has not allowed the Hollywood lifestyle or demanding schedule to interfere. In addition to work and family commitments, Urich maintains a genuine interest in helping others. Whether fund-raising for a local children's hospital, teaching catechism, helping out at his children's school, or marshalling a holiday parade, Urich has assumed an active role in the community. His contributions have touched the lives of many, young and old alike.

Central to all of this is Robert Urich's longstanding commitment to his Rusyn and Slovak heritage. He has integrated its rich history and tradition into his life and that of his family. In a world of rapid change and sometimes questionable values, Urich's Slavic tradition has served him as a source of comfort, meaning, and pride.

Mary Ann Gaschnig
Dracut, Massachusetts

A PILGRIMAGE TO THE HOMELANDS

Part One: Hungary and Czechoslovakia

The author of this two-part article, Father Bryan Eyman, is a priest of the Byzantine Catholic Eparchy of Parma. A civil and industrial engineer before studying for the priesthood, he is now pastor of St. John the Baptist Byzantine Catholic Church in Minneapolis, Minnesota. He and Father Serge R. Keleher undertook this journey in the summer of 1988 along with a small group of Byzantine Catholic pilgrims. — Editor.

No one could remember when such an ambitious tour of the Carpathian Mountain region had been attempted by a group such as ours. Two Byzantine Catholic priests and twenty-five adventurers would set off to visit the entire region, crossing the borders of several socialist countries in the process. No one really knew what to expect, but the hope of sharing in a great new experience seemed to inspire us all.

We started our tour in Vienna, the capital of the historic Austro-Hungarian Empire. We stayed at the Schoenbrunn Palacepark Hotel in the center of the city. Vienna is a captivating city, and I can understand why so many of the people from the Slavic mountains to the north tried to make their way here. At the historic Saint Barbara Greek Catholic Church, Father Serge and I celebrated the Divine Liturgy and were given some small Slavonic prayerbooks by the pastor to use on our journey. Later, we went to see the original icon of the Mother of God of Máriapócs in St. Stephan Cathedral. I recounted the story of how it was requisitioned by the Imperial authorities (today we would say stolen) and installed in the capital's cathedral. The miraculous icon seemed lost in the massive building. It drew little attention of the many tourists there who instead looked on with curiosity as our group of pilgrims prayed and lit candles before it.

When we crossed the Austrian-Hungarian border, we were pleasantly surprised. The Hungarian border guards were most hospitable, and we entered Hungary with a minimum of difficulty. Travelling through the Hungarian countryside, we saw many beautiful towns and villages and were generally impressed by what appeared to be a very lovely and prosperous land. In Budapest we met our Magyar tour guide Agnes who answered many of our questions with the preface "Hungary is different" — and we came to see that this really was true.

Budapest is a delightfully bustling city and was experiencing a heat wave at the time of our arrival. After settling in at the Spanish-operated Hotel Flamingo, we visited the Great Heroes Square in the heart of Habsburg Budapest and saw the statues of various Hungarian heroes. A walking tour of Old Buda put us in contact with much of the historic life of this city. At a restaurant that served wild game from the forests around the city, we were entertained by dancers who performed several Carpathian-style numbers, as well as Gypsy and other Magyar dances.

Highlighting our trip to Budapest was a visit to one of the oldest Greek Catholic churches in the city. There we participated in Morning Prayer and Divine Liturgy. The iconscreen was beautiful, and traditional icons filled the interior of the structure. We met Fathers Laszlo and Gregory, the latter of whom had visited the United States and spoke very good English. He had served as the secretary to the late Bishop Imre of the Greek Catholic Eparchy of Hajdúdorog and was glad to tell us about the hopeful state of the church in his country. When we told him that we planned to go to the Dormition pilgrimage at Máriapócs the next day, he told us that we could meet the new bishop if we went to the Greek Catholic church in the town of Satoraljaujhely, near the Czechoslovak border.

On the Feast of the Dormition (new calendar), we travelled to Satoraljaujhely for the blessing of the new iconscreen in the Greek Catholic church there. We met the Eparch of Hajdúdorog, Bishop Constantine Kerestes (Svelyard, in Hungarian). There we joined a huge congregation that overflowed into the churchyard. Our group heard, some for the first time, the Divine Liturgy sung in Hungarian. The music consisted of Carpatho-Rusyn plainchant melodies. Hundreds of people of all ages participated in the patronal procession around the church. The large number of young people active in the service displayed the great commitment that the Greek Catholic church has made in bringing its young people to Jesus Christ. No one in Hungary seemed to be concerned with the atheistic tenets of their government. We saw the faith proudly and openly practiced in Hungary.

In Miskolc we stayed at a spa outside the city. Our request to the desk clerk as to the location of Holy Trinity Greek Catholic Cathedral met with a curious stare, but soon the telephone operator came out to give us the necessary directions. She was a Greek Catholic and was overjoyed to meet our group of Byzantine Catholic Americans and Canadians. Holy Trinity, the cathedral church of the Exarchate of Miskolc, is on the center square of the city along with two other churches representing the faiths prevelant in the region: Roman Catholic and Reformed. Miskolc is the religious center for the Greek Catholics of the Eparchy of Prešov who are now in the Republic of Hungary. Holy Trinity Cathedral is a huge structure dominating the center of this second largest city in Hungary.

On our second day in Miskolc, Father Serge and I celebrated the liturgy at Holy Trinity. We were surprised to be joined by a priest and a group of young people from the Eparchy of Prešov. We served the liturgy in Church Slavonic and the young men and women of the group made up a most impressive choir. Later, we took them on our bus to the icon museum operated by the Hungarian Orthodox Church in Miskolc. They told us of their pilgrimage from the Prešov region to the shrine at Máriapócs, sharing with us some of the difficulties that they experience as Greek Catholic believers in Czechoslovakia — difficulties that we ourselves were soon to experience.

The icon museum in Miskolc, located in a former residence next to the Orthodox cathedral, was impressive. Many of its icons are of the classic Greek style of the seventeenth and eighteenth centuries. Most of the Orthodox in Hungary came from the Greek communities in the Ottoman Empire and were mainly merchants and traders. The decorations of the cathedral, which is under the Serbian Orthodox Patriarchate, reflect what clearly must have been a prosperous Greek community. We were told that a priest came frequently from Budapest to serve in the cathedral, but it really appeared that the cathedral did not receive much use. The icons and iconscreen, however, were truly jewels to behold, perhaps a bit dusty, but nonetheless jewels.

Even speaking with our Prešov friends in Hungary could never have prepared us for what we faced when we crossed the frontier into Czechoslovakia. We had cleared Hungarian

Typical Carpatho-Rusyn village home in Eastern Slovakia

customs in a matter of minutes only to be abused by five and a half hours of state terrorism by the border officials of the Czechoslovak Socialist Republic. We crossed near the town of Hornada on the Miskolc-Košice road. The border guards were very interested in any of the literature that we had with us. *Čedok*, the Czechoslovak government tourist agency, had assured us that the kinds of personal items and books we were carrying would not be problematic. We discovered, though, that *Čedok* was not to be trusted for providing honest information about customs regulations or about assisting foreign tourists who encounter difficulties in their country.

The border guards rummaged at length through the luggage of the members of the tour. We had the impression that they were basically looking for things that could be sold, perhaps on the black market. Among other items confiscated as "subversive" matter were *Time, U.S. News and World Report*, personal papers, address books, icon postcards purchased forty-five minutes earlier in Hungary, prayer-books, other personal religious material, and gifts bound for relatives in Poland. They threatened us with their weapons by resting their hands on them and releasing the safety clips on them. One of the members of the group had to submit to a strip-search, and they threatened to expel us back into Hungary if we continued to protest. I reached the conclusion that these border guards were nothing more than state-supported theives who preyed on those people who unfortunately had to cross their border. If we had not already had plans to enter Poland at a certain crossing, I would have taken their offer of expulsion as a more pleasant alternative to their criminal action.

When we finally arrived in Prešov five hours late and very hungry, we met our *Čedok* guide Marta Szentirmaiova. Marta claimed that such a sad crossing must have been a figment of our imagination. Our several demands to contact our embassies were met with a stoney silence and later with assurances that our stolen goods would be returned. Alas, except for the address books, none of the items were ever returned. We could tell right away that Marta was not going to be of any help to us, but in fact like the border guards was a loyal member of the Czechoslovak regime.

We stayed in the Hotel Šariš on Prešov's main street. Many of the hotel rooms have no bathrooms, although it is reportedly the best hotel in the city. We met large groups of people from the Soviet Union who were on what appeared to be major shopping vacations. They filled their buses with everything from pots and pans to wheelbarrows from the stores in Prešov to take back to the Soviet Union.

On our walking tour of the city that evening, we viewed the sights of the city at night. It had rained that day, but we could still see the grime of what is an industrial city. It seems quite true that now Czechoslovakia has the most polluted air in Europe. We saw this also in Košice, where industrial plants near the city spewed forth thick clouds of black smoke. Marta pointed out the various locations of "important Socialist history" in the city. She seemed to forget to mention the Greek Catholic cathedral as we passed it and mentioned the historic church of St. Nicholas only when pressed.

There was a large number of people on the streets that evening and the local pubs seemed to be doing a banner business. During this walk Marta was accompanied by a friend of hers whom she appeared to keep reminding not to say certain things to me during the tour. If this was a case of people censoring themselves, then it was a very real sign of the oppressive activity of the Czechoslovak government.

On our second day in Prešov, Father Serge and I, along with a group of our adventurers, went to the Greek Catholic cathedral for the Divine Liturgy. This early morning liturgy was surprisingly well attended and was in Church Slavonic rather than in the usual modern Slovak so we participated in it with ease. The cathedral appeared to be in a good state of repair, with the iconscreen soaring in all of its Baroque splendor. Several priests met with us that morning and shared with us the difficult state of religious believers in Czechoslovakia. I was amazed at the faithfulness of the believers in the Prešov Eparchy. They appear to be living the Byzantine Catholic and Orthodox faiths with a great expectancy and sincerity. At the same time, Marta was more than a little upset with us for "disappearing" that morning. It was clearly her responsibility to see that we did not have contact with the local people in an unsupervised surrounding.

We travelled next to the beautiful town of Bardejovské Kúpele in the Carpathian Mountains. There we ate a magnificent meal in this Carpathian spa's main restaurant. We then toured the open-air Museum of Folk Architecture located at the spa. In this truly breathtaking landscape we viewed the precious wooden architecture of the region. Stepping into the seventeenth-century Three Holy Hierarchs Greek Catholic Church at the museum helped me to remember the deep faith of these people which is still alive in their communities today. It was disturbing to see this small and simple house of God silently standing in a secular museum. As a group of us stood before the peasant-style icons in the iconscreen, we began to sing softly the "Dostojno jest',"

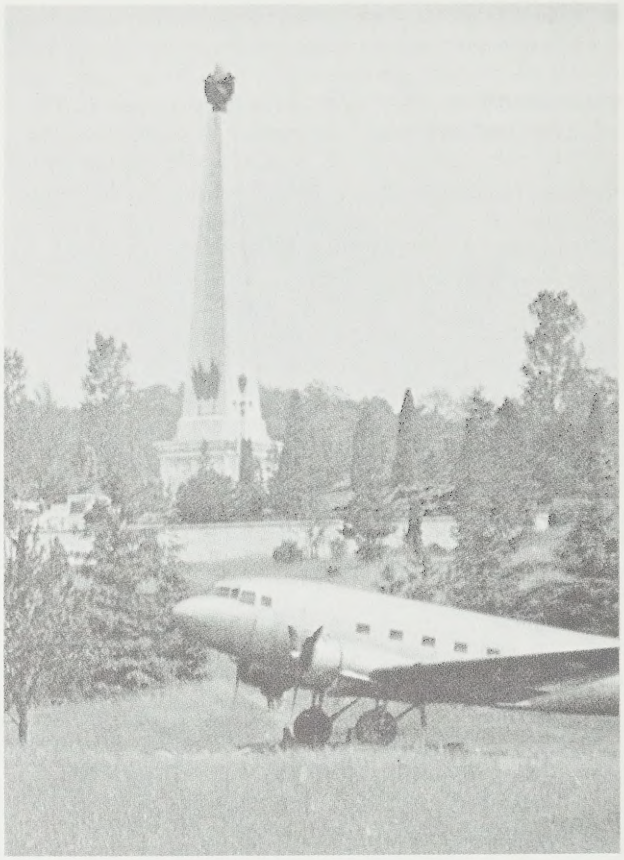
which seemed to restore this church to its proper use. The icons seemed to speak of a reality that socialist society is never going to be able to overcome. Elsewhere in the museum the homes of the simple peasants and even of a local landowner and tradesman evoked a much more pristine moment in our people's history. Some of the visitors to the spa appeared surprised that a group of North Americans could be so interested in their people's past.

Towering over the spa's tennis courts is the Greek Catholic Church of St. Michael the Archangel. The clockfaced main tower appears beautifully against the forested background. When Marta understood that we were interested in seeing the inside, she said that she would go off and get the key. While she was away we walked up to the church and could see that the lock on the door had not been opened for many years. What a contrast! The small church that was permitted to function at the spa was constantly being entered by worshippers the whole time we were there, but this beautiful gem of a temple sat empty overlooking it on the hillside.

Travelling to the medieval square in the city of Bardejov was for several of our group a trip into their families' history. It was exciting to be perhaps at the same spot where their ancestors had bid farewell to their own families and friends. The square is wonderfully preserved, somehow having escaped the ravages of World War II and the grime of pollution. Restoration work seemed to be going on at the Roman Catholic church on the square, and unable to see its interior, we separated and started to explore on our own.

A few of us made our way over to the Greek Catholic Church of SS. Peter and Paul which faces a small park several blocks from the city center. This magnificent Baroque church exhibited a delightful play of black and white contrasts. Twin onion domes loomed above the trees and seemed to speak of the great strength of the community that worshipped within. The resident priest was at a funeral of another priest, and the parish sexton admitted us to the church which reminded me of Holy Ghost Byzantine Catholic Church in Cleveland, Ohio. The same hands could have carved the iconscreen and painted the icons. How sad it is that so many of our Byzantine Catholic churches still do not have proper iconscreens in the United States. This iconscreen spoke volumes as it silently stood guardian of the worship and faith of the people. We were told that the temple is shared by both the Greek Catholic and Orthodox communities in the city.

As we proceeded along the road to Svidník and the Dukl'a Pass, which we would cross the next day, we drove past the village of Jedlinka. Marta mentioned in passing the seventeenth-century church that is now a national landmark. Over her protests we instructed our driver to turn towards the village because we wanted to see the church. Marta was persuaded to ask one of the local women working in the fields if it would be possible to visit the church. The woman happened to be the sister of the church's sexton and she gladly procured the key and led us to the church. By this time our Austrian bus had become the center of attraction in the village. Children ran up to the bus and we shared with them some of the candies and sweets we had on board. Their parents and grandparents also gathered around as we headed toward the small temple. The church's name is Holy Protection of the Mother of God (Pokrov), but the only sign outside the church was in Slovak and indicated that the



Svidník monument to the battle at the Dukl'a Pass

building was a national cultural monument.

When we entered the church I was immediately struck by the smallness of everything inside. I am 6'5" tall and I could not have walked upright through the Royal Doors of the iconscreen or any of the other doors of the church. The iconscreen was blue and gold with lovely wood carving and excellent iconography of the period. Father Serge and I explored behind the iconscreen and found both a L'vov altar liturgicon in Church Slavonic and an antimensia of the Orthodox bishop of Prešov. No one seemed to be sure or even to care with which jurisdiction the small church was aligned. Our group marvelled at the beautiful icon shrines that surrounded the natural wooden interior of the church. Marta quickly left as we started to sing a few hymns in Church Slavonic much to the delight of the local populace. From the cemetery one could see a full view of this unique church, topped by three different three-bar and cross-crescent crosses. I could not imagine why *Čedok* would wish to deprive us of such a unique experience.

As we continued toward our evening in Svidník, Marta seemed to be very curious how I as an engineer could be so interested in churches. She felt that all scientifically-minded people naturally were atheists or else they could not be true scientists. I explained to her that it is in science that we find the reasons for knowing that there is a God, and that "all wisdom comes from the Lord and with Him it remains forever" (Sirach1:1). I never told her that I was a priest as well as an engineer.

Svidník, located near the site of the battle of the Dukl'a Pass, is a town that suffered terribly in World War II. The city

has a large Soviet cemetery and a war memorial to the Soviet troops which were engaged in the battle. Oftentimes Soviet tourists and delegations from the Soviet army visit the memorial and then go to pray at St. Paraskeva Greek Catholic Church that overlooks the cemetery. Surrounded by beautiful trees, the church sits on a majestic rise near the memorial and the new apartment complexes that make up much of Svidník. The church is in the local Baroque style and inside is adorned with a majestic iconscreen that fills the entire archway before the altar. The iconscreen is a nearly solid wall painted a light brown with gold leafing throughout. The icons once again appeared to be the work of master iconographers. Only a few pews were found on the women's side of the church.

Father Serge and I met with several believers that night and had confirmed for us the inhuman oppression of believers by the Czechoslovak regime. They told us of the discrimination against believers in employment and housing and how their children were constantly harrassed by school officials for church attendance and religious instruction. Since the advent of glasnost in the Soviet Union the oppression of religious believers on the part of the government appears to be increasing rather than decreasing. They were not the least bit surprised at our reception at the border, referring to it as a common occurrence.

In this discussion it became clear to us that the government appears greatly afraid of the flow of information from the West. The believers that we spoke with had little idea about what was happening in the churches beyond their immediate area, not to speak of the church in the United States. In Hungary and Poland, furthermore, people had little idea about what was really happening in Czechoslovakia.

Before leaving Svidník we visited the famous Outdoor Museum of Folk Architecture located on a hillside overlooking the city across the valley from the Soviet war memorial. The museum was closed for repairs when we arrived, but with a little persuasion we were able to enter the compound and see the restoration of a Carpathian Mountain village. The Three Holy Hierarchs Greek Catholic Church in the museum stood as the focal point of the village. The churchyard was entered through an unusual side entryway topped by a three-bulbed tower. Inside the temple we again saw an iconscreen adorned with peasant-style iconography. At the risk of sounding disrespectful, I can only say that Our Lord and the Mother of God looked like sumo wrestlers in these images. It was apparent that the iconscreen had not been faithfully reproduced, but constructed only as a background on which to display this interesting religious treasure.

On the way to our border crossing at the Dukl'a Pass, we stopped at the small village of Ladomirová to see St. Michael's Greek Catholic Church. Marta was again clearly upset at our desire to stop there. When the parish priest returned from a funeral nearby, he graciously showed us the inside of this centuries' old wooden church. The church had been damaged during the war and the upper section of the right side of the iconscreen had been clumsily covered by an oversized portrait of the Agony in the Garden. One of the most unusual things I discovered on the iconscreen were the icons that were painted on the posts of the Royal Doors and the Deacon doors. This church, along with many others in the Prešov Region, had an icon of the Holy Protection of the Mother of God attached to the back of the Holy Table similar to a reredoes in a Western Christian church.

Crossing the border to get out of Czechoslovakia was not any easier than getting into the country. Marta had on several occasions promised us that the items stolen from us by the border guards would be returned as we left. They were not. Our attempts to file written complaints were again rebuffed. They refused to permit us to see a higher ranking official of the Border Service until the Polish customs officials asked that such a person be sent.

Even though I treasure the new friends we met in Czechoslovakia, the indignities suffered at the borders of this nation at the hands of government officials were inexcusable. I will never take another group into Czechoslovakia until it is clear that such episodes will not happen again. The Czechoslovak government had better make sure that its border guards stop acting like highway robbers before they try to increase their tourist ties with the West. (To be continued in next issue.)

IN REMEMBRANCE:
FATHER ORESTES KOMAN
(1894-1988)

The Reverend Orestes Koman, one of the oldest Rusyn journalists in this country, died at the age of ninety four on December 24, 1988, at the Alexian Brothers Nursing Home in Elizabeth, New Jersey.

Along with his life work as a parish priest, Father Orestes had written the series "Po-Našomu" in the Rusyn language for the *Greek Catholic Union Messenger*, the official publication of the Greek Catholic Union, a fraternal benefit society serving Carpatho-Rusyns and others in America. He also wrote a feature series entitled "As I Remember It" for the *Eastern Catholic Life*, the weekly newspaper of the Byzantine Catholic Diocese of Passaic, New Jersey. His articles appeared up until two months before his death.

Father Orestes was born on February 24, 1894, in Beloveža, Subcarpathian Rus', a son of Father Andrew and Maria Kerekes Koman. He completed preparatory courses at the Eparchial Seminary of Prešov and then received a bachelor's degree in theology at the Royal University in Budapest, Hungary.

With the outbreak of World War I, he remained in Budapest as an elementary school instructor. In 1921, he came to America and in September of that year was ordained a priest by Bishop Nicholas Butka in Winnipeg, Canada. For two years he served in Central City, Pennsylvania, and then for sixty one years until his retirement in 1974 he was pastor of SS. Peter and Paul Byzantine Catholic Church in Elizabeth, New Jersey.

During his pastorate he also served as spiritual advisor of the Greek Catholic Union. He provided spiritual counsel to the society's members through thousands of sermons, articles, and reflections, as well as personal counsel at the organization's conventions and national meetings.

Father Orestes is survived by his wife, Maria Danko, and three children, Robert, Leo, and Eva.

The Service of Christian Burial for a Priest was conducted at SS. Peter and Paul Church in Elizabeth with the Most Reverend Michael J. Dudick, Bishop of Passaic, as the principal celebrant. Burial was in St. Michael Cemetery in Passaic.

GREETINGS ON OUR TENTH ANNIVERSARY

It is with joy that I greet you on the tenth anniversary of the Carpatho-Rusyn Research Center.

This center, which is the only organization devoted exclusively to the cultural needs of Americans of Carpatho-Rusyn background, serves a great need among the 700,000 people in the United States of this background. The center not only preserves the heritage of the Carpatho-Rusyns, it also serves to teach this culture to younger Americans more distantly removed now from their ancestral roots.

Please accept my sincere congratulations and best wishes as you observe your anniversary. It is my fervent wish and prayer that you will enjoy increasing recognition and success in the years to come.

With kind personal regards and every best wish, I remain sincerely yours in Christ,

Most Reverend Stephen J. Kocisko, D. D.
Metropolitan Archbishop of Pittsburgh
Byzantine Catholic Metropolitan Province

It has come to my attention that in 1988 the Carpatho-Rusyn Research Center celebrated its tenth anniversary. Congratulations!

You are doing a great job in promoting Rusyn studies worldwide. Other ethnic groups could learn a lot from your example.

Keep up the good work! Sincerely,

M. Mark Stolarik
President and Chief Executive Officer
Balch Institute for Ethnic Studies
Philadelphia, Pennsylvania

For many U.S. and Canadian citizens, their historical homeland lies in the current territory of the Ukraine. We feel extremely gratified to know that the Carpatho-Rusyn Research Center has registered certain undeniable accomplishments in tracing its history and culture. Spreading this knowledge on a worldwide scale can only help instill in the younger generation a sense of pride in their ethnic background, just as it fosters their intensified involvement with the history of their ancestors.

We would like to use this occasion to extend our heartfelt congratulations on the Carpatho-Rusyn Research Center's tenth anniversary and wish you and yours the best of health and every success. May your ranks multiply! May your praiseworthy activity bring most gratifying results in the name of enhancing cultural contacts and better understanding and friendship between our nations!

Ukraina Society Board
Ukraina Society
Kiev, U.S.S.R.

ELLIS ISLAND MONUMENT

For the past few months, *The Statue of Liberty/Ellis Island Foundation, Inc.,* has been offering the descendants of immigrants the opportunity to honor an immigrant family or family member. By contributing $100 or more toward the national monument's restoration fund, the name of a family or family member will be inscribed on the American Immigrant Wall of Honor which is to be erected at the new Ellis Island Immigration Museum in New York Harbor. The name submitted will also be placed in a central computer at Ellis Island, along with the country of origin and the name of the donor. The wall will be located in the restored immigration facility adjacent to the Great Hall which was the registry room through which millions of immigrants — including Carpatho-Rusyns — entered into the United States. Donations of $1000, $5000, and $10,000 will receive special places of honor, and all donations are tax deductible. The Ellis Island Immigration Museum, scheduled to be opened during the course of this year, will be the nation's leading museum dedicated to American immigrants. The announced official cut-off date is August 1, but names may be accepted after that date. For more information call the foundation at (212) 883-1986 or write to *The Statue of Liberty/Ellis Island Foundation, Inc.,* 52 Vanderbilt Avenue, New York, New York 10017-3808.

EDITORIAL NOTE

Due to a recent reshuffling of *C-RA* staff and a rearrangement of our working procedures, we have experienced some delays in the production of the *C-RA*. We apologize for this and wish to reassure our readers that by fall 1989 we should be back to normal in providing you with our quarterly issues in their proper seasons. Thank you for your patience.

A READER SPEAKS

This past year has been markedly different from all others in my life as a nineteen-year-old, for it was this past year that I truly discovered my roots. I remember back to a family heritage project we did in elementary school. All the kids were asked to find out from which countries their ancestors came. Of course, in the ethnically homogeneous region of south central Pennsylvania, most of the answers were the same: Germany, England, Sweden, with only a rare mention of Italy or Ireland. My answers were Germany and Wales on my father's side and Austria on my mother's side, that is, Austria being my mother's interpretation of *Austria-Hungary*. So much for my adding any ethnic diversity to Pennsylvania Dutch country! My mother had mentioned previously that we were Greek Catholic, "different from Roman Catholic," and that she learned to speak some "Russian" from her mother, but she never explained to me what this "Russian" was or what Greek Catholic meant. I always considered myself just Catholic, and our church had always been Holy Spirit Roman Catholic Church here in Palmyra.

But that part of my life was eventually to change forever. Mom found out that there was a Byzantine Catholic church in nearby Harrisburg, and she wanted to go there for Easter services back in 1984. All three of us went there that Sunday, and simply put, I had never experienced anything like it in all my life. I was completely mesmerized by the Old Slavonic language, the magnificent plainchant, and the beauty of the Eastern liturgy. It was as if going to that church had opened something up inside me that lay dormant for a long time. Because of my requests, we returned to St. Ann's more and more often until finally this year we became parishioners. Still, since St. Ann's has parishioners of both Carpatho-Rusyn and Galician-Ukrainian descent, and also includes a good number of converts to the Byzantine Catholic Church, ethnicity is never emphasized beyond the use of the term Slavic.

Naturally, I was becoming more and more curious about my mother's ancestry, indeed, my own ancestry. Mom really could not tell me much about it. She was the youngest in a very large family, and her father had died when she was very young. Her mother was the only link to Europe in the family. Economic concerns always came first; traditions were secondary. Mom grew up in Barnesboro, Pennsylvania, and attended St. John the Baptist Greek Catholic Church there. She married my dad in St. Mary's Greek Catholic Church in nearby Johnstown, his hometown. Still, I knew nothing of the Greek Catholic Church, and the only Slavic culture I grew up with was the kolbasi and holupki that mom cooked once in a while. Sadly, my grandmother passed away several years before I became interested in my heritage.

Finally, two years ago I began a search myself. I read about the Eastern Rite Churches, about Russians, about Austria--those things that mom had referred to, but never knew exactly the right terms to use. All the bits and pieces of information came together at last when I found the *Harvard Encyclopedia of American Ethnic Groups* in our high school library. The entry on Carpatho-Rusyns explained to me what it seemed no one else could.

Since graduating from high school two years ago, I have been attending Penn State University in State College, Pennsylvania. There I have met many other people of Carpatho-Rusyn background. A few are actively aware of their heritage, but some have only a vague idea of a "Ruthenian" identity at best. Still others consider their heritage to be Ukrainian, which I never have. But desiring to participate in East Slavic culture, I became a member of the Penn State Ukrainian Club. In this organization I have really enjoyed learning and performing folk dances and songs, and have also made some very good friends. Some of them still give that old "Rusyns are really Ukrainians" line to me occasionally, but belonging to this group has been overall a very positive experience for me.

One friend I made in the Ukrainian Club never gave me that line, however, because he too is of Carpatho-Rusyn descent and joined the club for reasons similar to mine. It is because of him, my good friend Keith Koshute, that I have really felt like a part of the Carpatho-Rusyn community. At his invitation, last summer and fall we travelled together all over Pennsylvania to different Carpatho-Rusyn cultural and religious events, from the annual Pittsburgh Folk Festival in May to the pilgrimage at Mount Saint Macrina in September and St. John's Carpatho-Rusyn Festival in Uniontown in October. At these events and others I have had the same feeling--an incredible feeling of belonging. Even though I have been an active participant in our community for only a short time, I am always proud to say that I am a Carpatho-Rusyn American.

In this past year, however, amid all the new and exciting experiences, I have felt the presence of a dark cloud over the community. As has been addressed in this forum many times before, the religious differences that divide us into Byzantine Catholics and Orthodox have kept our community from growing into a strong, united ethnic group in the United States. Our brother eastern Slavs, the Ukrainians, have managed largely to overcome their Catholic-Orthodox divisions in the spirit of ethnic unity. Carpatho-Rusyns have not. Our Byzantine and Orthodox communities tragically remain almost completely separated from each other. A small example: at a recent ethnic festival in Johnstown, a middle-aged Orthodox woman from the Johnstown diocese seemed shocked to learn that Byzantine Catholic Carpatho-Rusyns venerate icons, too! Such is the state of our community's lack of self-awareness and knowledge.

As I look forward to the future, I pray that the Carpatho-Rusyn community will not fade away. I discovered my Rusyn heritage and will foster an awareness of it among the future generations of my family. For our community to survive, we must overcome our religious separation and the vague concepts many of our people have about their background. It is not our churches' task to preserve our ethnicity. We ourselves must present our name and traditions to our children in a specific and accurate manner. The efforts of the Carpatho-Rusyn Research Center to promote an interest in things Rusyn have had a marked effect on our community, as will the eventual establishment of a chair of Carpathian Rus' studies at a major American university. But the community as a whole must be responsible for the precious gifts we have inherited!

As for my future activities, I am hoping one day to visit my grandparents' village in their Prjaševščyna homeland. Meanwhile, my Rusyn friends and I at Penn State now aim to foster a Carpatho-Rusyn ethnic awareness among students at the university and residents in the surrounding area.

Finally, to all those who are working for the good of the Carpatho-Rusyn community and to all our people in the United States and in the European homeland, I would like to wish *na mnohaja i blahaja l'ita!*

Richard D. Custer
Palmyra, Pennsylvania

Indiana, Pennsylvania. From February 14 to March 24, 1989, an exhibition entitled *Narodna praca: Folk Art and Handcraft from Slavic Heritage* was housed at The University Museum of Indiana University of Pennsylvania. Guest Curator David A. Learn, a graduate student in Fine Arts at the university, collected materials for the exhibition from churches, various institutions, and individuals, and included such items as icons, *pysankŷ*, wood carving, embroidery, glassware, and dolls and toys. Items of Carpatho-Rusyn culture were borrowed from the collections of Jerry Jumba and Keith Koshute. Special programs focused on Serbo-Croatian and Carpatho-Rusyn lifestyles. Folk artist Bonnie Balas from Uniontown, Pennsylvania, demonstrated the production of *pysankŷ* and other Carpatho-Rusyn crafts, and Keith Koshute of Windber, Pennsylvania, lectured on Carpatho-Rusyn folk and religious culture.

Pittsburgh, Pennsylvania. On March 5, 1989, the Czechoslovak Room Committee and the Czechoslovak Society of Arts and Sciences co-sponsored a celebration in honor of the 139th birthday of Tomas G. Masaryk and the 50th anniversary of the dedication of the Czechoslovak Room in the Cathedral of Learning at the University of Pittsburgh. The program commenced with a performance by the Slavjane Folk Ensemble, followed by a presentation delivered by Dr. Paul R. Magocsi entitled "Masaryk, Rusyns, and Czechoslovakia." The program, held at the Stephen Foster Memorial Social Room, was attended by approximately 125 people and concluded with a reception for Professor Magocsi.

Pittsburgh, Pennsylvania. On March 6, 1989, the Center for Russian and East European Studies of the University of Pittsburgh, the Czechoslovak Room Committee, and the Czechoslovak Society of Arts and Sciences co-sponsored a colloquium led by Dr. Paul R. Magocsi at the University of Pittsburgh on the problems and fate of Rusyns in the First Czechoslovak Republic and contemporary Czechoslovakia entitled "Who Are the Rusyns? The Rusyn Problem in Eastern Europe."

Toronto, Ontario. On March 18-19, 1989, the Julian Revay Carpathian Research Center in cooperation with the Ševčenko Scientific Society in Canada held a scholarly conference in conjunction with the 50th anniversary of the declaration of Carpatho-Ukrainian independence. Lectures were presented by a number of scholars, including Dr. Paul R. Magocsi who spoke on "Recent Publications on Carpatho-Rusyns: Achievements and Future Tasks."

L'viv, USSR. The Ukraina Society of Kiev reports that the first general meeting of the Lemko cultural society, Lemkivščyna, which was formed under the auspices of the Ukraina Society in July, 1988, was held on April 1, 1989. The report provided on the meeting indicates that the main business dealt with was organizational in nature, though the quotes given indicate that some very frank and far-ranging discussion took place concerning the problems faced by the Lemko-Rusyn community in the Ukraine, including its forced deportation to the Ukraine at the end of World War II and the desire on the part of at least some of the community to return to their ancestral lands.

The question of ethnicity was dealt with by Petro Kogutov, Chairman of the society. He is quoted as saying that "The ultimate aim of the society is to preserve and popularize Lemko cultural values. In this we strictly proceed from our belonging to the Ukrainian nation. By our culture, we underline that Ukrainians on the periphery of the republic's ethnic territory known as Lemkivščyna remained faithful to their motherland".

Ivan Krasovsky and Ilia Chulyk were elected deputy chairpersons. The management of the Society will be under a Board of Directors and an Auditing Commission. The address of the Society is:

Lemkivshchyna Society
4 Pavlik Morozov St.
L'viv, 290007, Ukr. SSR
Soviet Union

State College, Pennsylvania. On April 7-9, 1989, Pennsylvania State University's Department of Slavic Languages and the Dobro Slovo National Slavic Honor Society sponsored the Eleventh Annual Penn State Slavic Folk Festival. Coordinated and moderated by Professor Lorraine T. Kapitanoff, the festival included exhibit booths and displays of the arts and crafts of a number of Slavic peoples, including Carpatho-Rusyns. Featured during the course of the festival were demonstrations of the art of *pysankŷ*, Slovak weaving, the baking of Czech bread dough ornaments, and a Slavic ethnic food bar. A number of song and dance ensembles performed at the festival, and books, souvenirs, *pysanka* decorating supplies, and various crafts were available for purchase. Polka music for dancing and listening was offered Friday and Saturday evenings.

Students from the Byzantine Catholic Student Ministry at Penn State organized a fine display of Carpatho-Rusyn artifacts and books at the festival under the leadership of Richard Custer, a junior at the university. Students staffed the display which contained items from the personal collections of Jerry Jumba and Keith Koshute, a 1988 graduate of the university. Books borrowed from the Penn State library and from the Carpatho-Rusyn Research Center were also on display. Under the direction of the group's advisor, John Kelnock, the students, including Laura Bulazo, Steve Choman, Rick Kumpon, Nick Sowko, Keith Koshute, Will Komnath, and Rich Custer, performed a number of Carpatho-Rusyn folksongs. This is the first year in which Carpatho-Rusyns were represented at the Slavic Folk Festival, and the students now plan to initiate a Carpatho-Rusyn folk ensemble outside of the Byzantine Catholic Student Ministry to present songs and dances at future festivals, and to include colleagues of Carpatho-Rusyn background from the Orthodox Church.

Alexandria, Virginia. On Saturday, April 15, 1989, the Advisory Board of the Carpatho-Rusyn Research Center held its Sixth Annual Meeting. Present as observers to the meeting were Lawrence Goga, president of the Rusin Association of

Carpatho-Rusyn students perform at Pennsylvania State University's Slavic Folk Festival

Minneapolis and John Ryzyk, president of the Carpatho-Russian American Center (Yonkers, New York), both of whom represented their groups' interest in establishing a working relationship with the C-RRC. Other observers were Mrs. Mary Onufrak of McLean, Virginia, Dr. Richard Renoff of Nassau Community College, and George Wislocki of the Carpatho-Russian American Center. A reception was held after the meeting for the Board, observers, a number of invited guests from the local Washington, D. C., area, and all members of the Friends Committee of the Carpatho-Rusyn Research Center.

Legnica, Poland. Alex Klimkowski, our correspondent in Lemkivščyna, reports that on April 15, 1989, a meeting of Lemko-Rusyn activists from different parts of Poland was held in Legnica for the purpose of forming a Lemko Association. To a standing ovation by those assembled, Andrzej Kopcza announced that Polish authorities had recognized the Lemko Association, headquartered in Legnica, and granted it full legal status and rights to act throughout Poland. This historic moment was highly emotional for those assembled as their forty-year struggle for a Lemko-Rusyn identity had at last been won. The Lemko Association aims to bring together all Lemko-Rusyns regardless of their religious denomination; to preserve and maintain Lemko traditions; to provide educational opportunities in the Lemko-Rusyn language; and to disseminate the history of Lemkovyna and knowledge of the life and cultural activities of Lemko-Rusyns living in Lemkovyna and abroad.

The Chief Council of the Lemko Association consists of Andrzej Kopcza, President; Piotr Trochanowski and Stefan Kosowski, Vice-Presidents; Jarosław Horoszczak, Secretary. Members of the Board of Directors are Jan Kowalczyk, Alex Klimkowski, and Marta Plaskon.

The Lemko Association may be contacted through the *Carpatho-Rusyn American* until an official address is established.

Binghamton, New York. On May 6, 1989, The American Civic Association organized the city's annual Two Rivers Ethnic Parade and Festival. The event began with a colorful parade of floats and the approximately twenty-five participating groups in ethnic costume accompanied by ethnic music. Booths and performances were located in the Broome County Veterans Memorial Arena. Among the groups parading a float, hosting a display and food booth named the "Carpathian Platter," as well as performing was the American Carpatho-Russian Youth organization. The float was provided by Dan Maciak, and Tom Boback accompanied the parade and dancers on his accordian. This was the seventh year that the ACRY and "The Carpathians" have participated in the festival. The committee in charge of preparing Carpatho-Rusyn foods was headed by Sue Bisaha and Anna Sinchak. Booth organizers, Michael and Dolores Kundrat, were aided by Cheryl Dutko, whose ensemble, "The Carpathians," based at St. Michael's Carpatho-Russian Orthodox Church in Binghamton, demonstrated Carpathian folksongs and dances. Cheryl has also recently participated in the production of a PBS special on Eastern European folk embroidery in which she demonstrates the distinct Carpatho-Rusyn styles. The program, entitled "Threads to the Past," is scheduled to be aired soon on the local Binghamton PBS channel (WSKG), and may be aired more widely in the future.

OUR FRONT COVER

Hikers in the Carpathians.

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CARPATHO-RUSYN AMERICAN©

A Forum on Carpatho-Rusyn Ethnic Heritage

Vol. XII, No. 2 Summer, 1989

FROM THE EDITOR

This summer brought with it a major change for my family and me — relocation from Pennsylvania to the state of Washington so that I could begin a teaching position at The Evergreen State College in Olympia, the capital. What a glorious place here on the southern tip of Puget Sound, with the Olympic Mountains rising to the northwest and the rugged Cascades an hour to the east! And all of this magnificent landscape is dominated by one of the most majestic dormant volcanoes on this continent, snow-covered Mount Rainier, called by the American Indians of the area "Tahoma" or "place of the gods."

As I searched for an Orthodox church, I found plenty of Greek churches, and was also told that since the West Coast is the "pirožki" belt, Slavic Orthodoxy here almost invariably means Russian. And then I found Wilkeson and Holy Trinity. In a phone conversation, the priest's *matushka* gave me directions and added, "This parish is largely Carpatho-Rusyn and much of the singing is done in plainchant." What? So far from my native region of the northeast? Her words were music to my ears. What must the immigrants from our European homeland have felt upon joining together here with their own people far away in a strange land?

We found the tiny Holy Trinity Church in the dusty warmth of a late summer Sunday morning, its wooden clapboard structure painted white and crowned with a sky-blue cupola and a gold cross gleaming in the sun. Nestled in the foothills of the Cascades only minutes away from Mount Rainier, the small village of Wilkeson prides itself on being the gateway to the Carbon Glacier, one of many silent rivers of ice adorning Rainier's colossal granite flanks. Holy Trinity stands near the center of the village, itself towering above the surrounding modest old homes neatly laid out with small yards and gardens. Thick pine forests cover the hills as far as the eye can see. The bell rang as the liturgy began. I closed my eyes for a moment and felt transported back to my grandmother's village, Ruská Vol'a, tucked in the Carpathian Mountains of far northeastern Czechoslovakia. The sensation was overwhelming.

Coal mines had brought the Rusyns here to Wilkeson and also to nearby Carbonado at the turn of the century. And as always, the Rusyns brought their church. They worked hard and survived, some staying in the area, others eventually going off to bigger, perhaps more prosperous or prestigious tasks. But they made their statement and left their mark here in this tiny gem. That is why I was so deeply grateful to be there in mid-September to greet Washington state officials when they arrived to give formal recognition to the historic value of Holy Trinity by enrolling it in the State Register of Historic Places. Also present was a visiting delegation from the Soviet Union led by Metropolitan Alexei, of the Russian Orthodox Church, who had come from a much grander Holy Trinity Orthodox Church at the seminary in Leningrad.

I was present at the Wilkeson event as a new resident of the Pacific Northwest, as a member of this honored parish, as a representative of the Carpatho-Rusyn Research Center, and as a descendant of Carpatho-Rusyn immigrants. I was proud to stand there, in a sense signifying the generations which had come before me, their sacrifice having paved the way for whatever successes we may experience in our lives. Likewise, I was proud to sing our plainchant in front of the visiting Russian Orthodox delegation, for the Carpatho-Rusyn musical tradition is no less an achievement than Russian chant. Was the delegation listening to our chant for the first time? In the flickering lights of candles and vigil lamps, their faces were alight with interest and curiosity. The past was with us as we looked towards the future.

Mnohaja i blahaja l'ita, Holy Trinity. *Vičnaja pamjat'* to your sons and daughters who have come before us.

Patricia Krafcik — Editor

A Forum on Carpatho-Rusyn Heritage

THE CARPATHO-RUSYN AMERICAN

The *Carpatho-Rusyn American* (ISSN 0749-9213) is a quarterly publication of the Carpatho-Rusyn Research Center, Inc., a non-profit cultural organization whose purpose is to promote knowledge about all aspects of Carpatho-Rusyn culture through the publication and distribution of scholarly and educational material about the Carpatho-Rusyn heritage in Europe and America.

General inquiries concerning the Carpatho-Rusyn Research Center, and all communications concerning this publication, should be directed to:

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CORA-ANN MIHALIK

To millions of Americans, Cora-Ann Mihalik is the blonde anchorwoman who delivers Fox Television's nightly news briefs. To New Yorkers, she is the co-anchor for WNYW's "Ten O'Clock News." But for Carpatho-Rusyns, Cora-Ann Mihalik is a symbol of ethnic identity.

Mihalik readily admits that she is proud of her heritage which can be traced back to Poland and Czechoslovakia. Her father Walter's family emigrated to America from Poland (Cora-Ann does not know the exact locale), and her mother Ann Harvilla's clan came from the Carpatho-Rusyn village of Vyšný Orlík in the Prešov Region of northeastern Czechoslovakia.

"Ever since I can remember, I was very much aware of my roots," says the affable, energetic Mihalik. "I have to laugh that ethnic is now a trendy thing because to me ethnic has always been 'in.' I have always admired people who value their background and upbringing."

For Mihalik, 34, that upbringing included a traditional blend of Slavic foods and customs. Raised as a Roman Catholic in Elmwood Park, New Jersey, Mihalik has fond memories of holidays like Easter and Christmas. "I'll never forget the pyrohy, babka, and stuffed cabbage," she recalls. "And the soups were incredible — borshch, chicken and mushroom! But most of all, I loved the pastries. They're still a weakness of mine."

The qualities that she values most, however, are the pride and work ethic that were instilled in her. "We're proud people, there's no doubt about it," she explains. "And no one can take that away from us. I remember hearing about how hard my grandparents worked out in the fields and on the railroads. They worked for everything they got. They didn't expect anything to be given to them."

Mihalik admits that this attitude helped her climb up the television news ladder. "This is a crazy, insecure business," she says. "If you're not secure you can be led astray, you can doubt yourself. My upbringing has helped me keep my feet on the ground."

She says that as a youngster she never dreamed of becoming a television newscaster. "I attended William Paterson College in New Jersey with the goal of majoring in Spanish and becoming an interpreter at the United Nations," she explains. "But during my junior year a professor persuaded me that I had a real chance to succeed in journalism."

Upon graduating with a B.A. in Communication Arts, Mihalik's career gradually escalated. She served as the first female anchor/reporter at WGGB-TV in Springfield, Massachusetts. She also anchored for WHP-TV in Harrisburg, Pennsylvania; for WJKW-TV in Cleveland, Ohio; for WTCN-TV in Minneapolis, Minnesota, where she was also the first female anchor; and for WLS-TV in Chicago. Prior to joining permanently Fox TV in 1987, Mihalik was a reporter and fill-in anchor for that network's "A Current Affair," a nightly news magazine program.

Mihalik is surprised that none of her employers have requested that she change her obviously ethnic name to a more "all-American" one. "I'm very proud of my name and happy that a lot of people all over the country get to see it. In fact, because of it, I regularly get calls from viewers who want to know if I'm related to other Mihaliks they know. It's too bad that my grandparents are not still alive to see my name on the screen. They would have been so proud."

Since Mihalik has such a high-profile career, she is often honored by ethnically-affiliated groups. "I get a real kick out of that," she says, "especially when little kids and older people come up to me to talk. I feel very fortunate to be in the position I'm in, and I think it's only fair of me to give back whatever I can to the community."

Mihalik, in fact, does give back by participating in a mammoth share of charity work. As a board member of the New York Leukemia Society, Mihalik co-hosted the first nationally televised "Leukemia Televent" in 1987, and for the past seven years, she has co-hosted the "Jerry Lewis Telethon For Muscular Dystrophy" at various stations around the country.

Mihalik, who lives on Manhattan's upper east side, is in no hurry to abandon her single lifestyle. "I'm married to my work," she laughs. "My career and charity work take up most of my life, but I'm not complaining. I'm having too much fun to settle down now."

Mary Huzinec
New York, New York

A PILGRIMAGE TO THE HOMELANDS

Part Two: Poland and the Soviet Union

This is the conclusion of a two-part article by the Reverend Bryan Eyman, a priest of the Byzantine Catholic Eparchy of Parma. He and the Reverend Serge R. Keleher undertook a journey in the summer of 1988 along with a small group of Byzantine Catholic pilgrims, travelling through Hungary and Czechoslovakia, and concluding with Poland and Soviet Transcarpathia.
— Editor.

As soon as we entered into Poland, our guide Jan Stecov tried to settle our nerves, rattled from our difficult experiences in Czechoslovakia. He immediately gave us the numbers of our consulates in Cracow so that we could protest our treatment at the hands of Czechoslovak officials. On our trip through the branch of the Carpathians called the Beskyd Mountains, we again relished the beauty of the region. Within a few kilometers of the border on a winding country road, we came to the village of Zyndranowa where we visited the privately-owned Museum of Lemko Culture. When we arrived at the museum, we found the owner, Fedir Goč, busily working in his farmyard. Overjoyed to welcome a group of North Americans to his museum, he ran into his home to change from his work clothes into his formal native garb.

With Fedir we entered a museum unlike any I had ever been in before: a courtyard of former farm buildings that have been converted into a rustic enclosure. One room displays the recreation of a typical Lemko farm house interior. Another contains relics of old Eastern-Rite vestments and liturgical equipment. Fedir is clearly proud of the cultural preservation that he is attempting to do against very great odds. (See also the *C-RA,* Vol. X, No. 2, 1987). He shared with us the story of the expulsion of the Lemko-Rusyn people from their historic homeland following World War II. He also recounted the battle of the Dukl'a Pass in great detail and showed us the graves of soldiers who had been killed on the farm during the battle.

Most gripping was the expulsion of the Lemko-Rusyn people and the destruction of their cultural artifacts. This destruction is what makes the Lemko Museum so unique in its collection. It has the three-bar crosses that the Polish government, the Roman Catholic Church, and local hooligans had cut off of the Greek Catholic and Orthodox churches of the region. Many churches were burned, pulled apart for construction supplies, or converted into other uses in the area. Over half of the Greek Catholic churches of the area now serve as Roman Catholic churches with their iconscreens removed, desecrated, or burned. Untold numbers of Lemko Rusyns were killed at this time for refusing to leave their homes, and untold numbers were sent into the Soviet Union and western Poland. How extraordinary to see the Lemko Rusyns struggle to return and reclaim the region that is historically theirs.

Adjoining the museum is St. Nicholas Church built by Fedir early in the 1980s. The picturesque white-washed temple replaces a church destroyed during the expulsion. The iconscreen is made up of icons saved from a variety of destroyed Orthodox and Greek Catholic churches. Some of the framing also is from these churches. The church was constructed over the objection of the local Roman Catholic authorities and with some help from abroad.

We ended our very full first day in Poland by driving through the Polish countryside on our way to the city of Nowy Sącz. This city is on the western end of the traditional Lemko Region. Its Greek Catholic church was blown up at the time of the explusion at the end of the 1940s according to the people I spoke with in the city. The few remaining Lemkos must go about thirty miles away to the city of Gorlice to worship. We visited the Church of St. Margaret which houses the Chapter of Canons of the city. The Nowy Sącz city hall is a very beautiful Baroque style building overlooking the market square of the city. It was very pleasant to walk through the streets of the old part of the city, and those who wished to shop found much at their disposal. A small group of us spent the evening at the Roman Catholic church next to the hotel. There we met the members of two youth groups, one visiting from Hungary. We sang various Marian hymns, each group translating for the others what their particular songs meant. It was a glorious chance to share with peoples of other cultures in a completely unplanned, open manner.

On August 19 (old calendar feast of the Transfiguration) our group travelled to the Basilian Sisters' convent in the city of Gorlice. For years the Greek Catholic Rusyns have tried to build a church in this city. It would replace another church seized after the war and now reportedly used as a Roman Catholic church. For a number of years the Sisters' chapel has served as the gathering place for the city's Greek Catholic community. The community has far outgrown the previous chapel, so the Sisters received permission to construct a more adequate temple on their grounds. The building is really an addition to the rest of the convent structure, the former residence of some wealthy people.

When our bus arrived, we climbed up the steep unpaved path to the convent. Many other people had already gath-

Bojko-Rusyn church, Sanok Museum

ered there. Father Serge and I went into the sacristy where we were asked to concelebrate the dedication liturgy. I had expected that all of the Greek Catholic clergy from the area would be concelebrating, but to my surprise only Father Serge and I were to concelebrate with Mitred Archpriest Josaphat Romanyk, O.S.B.M., one of the Greek Catholic Vicar Generals (Protosyncelli) for Poland. The Roman Catholic hierarchy in Poland has repeatedly denied the Greek Catholic Church in Poland the right to have their own bishops. As the blessing ceremony continued I saw that the local Greek Catholic clergy were seated with the Roman Catholic clergy in the front of the congregation.

The chapel itself was finely appointed, with a beautifully carved iconscreen and Holy Table. The icons were in the classical Byzantine style with the symbol of the 1000 years of the Baptism of Kievan Rus' on the wall behind the Holy Table. At the end of the liturgy the traditional blessing of fruit took place, and then we led the congregation of the crowded chapel on the patronal procession around the convent building. After Archpriest Josaphat blessed the icon murals on the side of the building, the Sisters and their pupils presented a short program. Many of the hymns sung were of a clearly pro-Ukrainian "political" nature, much to the apparent discomfort of the Polish Roman Catholic clergy present.

My knowledge of Polish is too inadequate for me to have participated completely in the conversations with the other priests at the lavish supper that followed. Instead I had to speak German, but fortunately a couple of the younger priests spoke German quite well. They seemed to be very interested in the Byzantine Catholic churches in America and I filled them in as well as I could. They told me how difficult it was for them to operate the local Greek Catholic parishes using apartments and rented facilities for services. In some places they must even rent buildings from the Roman Catholic churches that for centuries had been theirs. They claimed that the Roman Catholics continue to try to keep them tightly controlled, fearful that if the Greek Catholic Church were free to operate in Poland they could lose their monolithic control and vision of the Church in Poland.

The next day we visited the beautiful city of Sanok on the River San. There we spent some time at the Orthodox cathedral of the city. Father Serge had a long conversation with His Grace, the Bishop of Sanok, Adam Dubec, who then came out to meet the other members of our tour. He gave us beautiful icon pins as momentos of the Baptism of Kievan Rus'. Poland has its own Autonomous Orthodox Church with a Metropolitan in Warsaw and about 500,000 people scattered around the country. They celebrate the Divine Liturgy in modern Polish as well as in Church Slavonic.

The outdoor museum in Sanok was a real treat with at least three villages reconstructed in beautiful detail. The three churches on the museum grounds all appeared to be in operating condition, which is what one of the museum guides said was the case. With the vast numbers of people attending services in Poland on Sunday, I did not doubt that this was true. Each of these wooden churches had been moved to the site and formed the center of the two Greek Catholic villages and one Roman Catholic village recreated there.

Przemyśl was our next stop and our center of operation for the next three days. The Polish government's tour agency *Orbis* has no hotel in the Przemyśl region so we were housed in a privately-owned pension and a local Sporthotel. We were not far from the Baroque center of the city and thus were able to walk to the Roman Catholic cathedral, the former Basilian Monastery (now the Regional Archives), and the Greek Catholic cathedral (now a Roman Catholic church). The Roman Catholic cathedral was cold and dark but had a constant stream of faithful visitors. The former Greek Catholic cathedral looked naked with its iconscreen taken out a few years ago and hidden away from public view. The outside of the former Basilian monastery was undergoing massive reconstruction with the copper domes and gold crosses being restored. I do not know if that church will ever return to sacred use, but I found it ironic that the Communist regional government was rebuilding a Greek Catholic church while the Roman Catholics were taking iconscreens out of Greek Catholic churches a few hundred yards away.

On Sunday we travelled to the medieval city of Jarosław to worship in the Greek Catholic Cathedral of the Transfiguration (the "Lemko cathedral") in the center of the old city. I marvelled at the number of people walking for miles along the road on their way to the various churches of the region. We saw the temple across a rather steeply inclined square, sitting amidst a small cluster of trees. The outside seemed in good repair, thanks to the work of allegedly government supplied restorers who worked on the outside as part of a Millennium project, but the inside was in ruins. The floors had been dug out, reportedly in an attempt to prove that there originally had been a Polish Roman Catholic church on the site. The windows had been removed, and for many years the elements had been able to invade the temple destroying its icons and causing the iconscreen to be covered with a strange black mold-like substance. Because the present temporary "floor" is several feet lower than the original floor grade, one must walk up and down a series of ramps and ladders to enter the vestibules, then the nave, and for the priests finally the altar. The Holy Table in the altar had been constructed of stone set down to the bedrock. Since the floor around the Holy Table had been dug away, the *mensa* (top of the Table) was some ten feet above the floor upon which we were standing. A temporary altar had been erected outside the iconscreen, which was partially covered by plastic and a curtain.

An elderly priest with symptoms of Alzheimer's disease served the Divine Liturgy with Father Serge and a lay assistant. A small choir led the singing for a congregation that seemed to appear out of nowhere. After the liturgy was over many of the people were anxious to find out where we were from and why we were there. They seemed surprised that we would be interested in looking into their little corner of the world. So there amidst the flaking remains of an ancient church we shared our lives with an oppressed people.

Outside of the city of Przemyśl, we visited the Greek Catholic Monastery of SS. Cyril and Methodius. It is located atop a beautiful hill overlooking a fertile valley of farms. Two of the cousins of one of our party drove a small group of us there in his Polish-made Fiat. As we passed through a

village near the monastery, we saw banners protesting the arrival of monks coming to live near this community. These monks, Fathers Atanazy Dębowski and Nikodem Makara, were ordained by Bishop Innocent, the Ukrainian Byzantine Catholic Bishop in Chicago. When we arrived they were in town filing a complaint against a group led by the local Roman Catholic pastor that threatened to burn down the monastery if the monks did not leave immediately. Waiting for the monks to return we spoke to several young men who said that they were there to protect the monks from the protest group.

When they returned, the monks told us of their difficulty with the Roman Catholic Bishop of Przemyśl, Ignace Tokarczuk. Bishop Ignace has been well known as a harasser of the Greek Catholic faithful within his diocese, even bragging about the hundreds of Greek Catholic churches he had destroyed. At the same time, the local bishop and pastor were upset because the Greek Catholic monks were serving the local people in both the Polish and Ukrainian languages and attracting a large group of mainly younger people to their services. The monks pointed out to us the former Greek Catholic church in a nearby village, now used as a warehouse by the local Roman Catholic pastor. They complained about how this pastor had tried to turn the Greek Catholic church into an "animal auction house," but had been stopped by the local authorities after the monks filed complaints in Warsaw. The monks conduct services in part of a converted barn where Father Serge and I celebrated the Divine Liturgy the next day. Father Serge did have an audience with Bishop Tokarczuk to discuss his side of the situation, but I was too scandalized and upset with the actions of the Bishop to attend.

Leaving Father Serge behind in Poland, the rest of us crossed the Soviet border on the Przemyśl-L'viv road about ten kilometers from the city. Polish customs were largely perfunctory, but Soviet customs were very thorough. I crossed the border in a traditional cassock because I was carrying various vestments with me. The customs agents were both courteous and curious. They asked me if each set of vestments was complete, how many sets I had, and so on. I was then whisked off to the Intourist office at the border to finalize plans with their official. While that was going on, the bus was taken apart as a team of customs officials and our driver went through every nook and cranny, including the air conditioning unit.

The border station Intourist official did not speak English, so we conducted our conversations in German until Aleksandr, the customs official who had gone through my baggage, came to interpret. Aleksandr continued his interrogation about the size of my congregation and the activity of the Orthodox Church in America. He even asked about the lack of a Slavic suffix in my name. The interview, which lasted over an hour, was "highlighted" by the discovery of a Ukrainian religious newspaper on the bus. They wanted to know who was sitting in the area where they had found it in the trash can. I told them that it was probably left by some of the people who rode on our bus in Poland, relatives of people on the tour. Aleksandr excused their curiosity by stating that he was "interested in all matters of religion." In order to end this now public interview, I offered him and the other guards my blessing, and they put us back on our bus with a clear instruction not to pick up anyone along our way to L'viv.

L'viv is a typical western Ukrainian city. Although surrounded by the "instant ruins" of Soviet apartment complexes, the center of the city has retained much of the charm of its past. We were met at the Hotel Dnestr by our Intourist guide Tanya. She was a very cheerful Ukrainian woman, apparently a L'viv native who clearly loved the city. As I got off of the bus she told me the times of divine services at St. George's Cathedral around the corner from our hotel. Our rooms in the hotel were quite adequate. Friends had told us of the listening devices hidden in the walls, but being a simple tourist I cannot think of anything interesting they could have heard in my room except my reading aloud from the Book of Revelation.

The next morning one of the other members of the tour and I went to the Cathedral of St. George for Divine Liturgy. I was forbidden to take pictures of the Baroque architecture of the cathedral because the building is surrounded by microwave or radio towers which are not supposed to be photographed. Inside the cathedral we joined the early morning congregation, giving a Ukrainian Bible to a woman who had previously met Father Serge. We then struck out across the city to visit His Beatitude, Volodymyr Strenjuk, the Greek Catholic Archbishop resident in L'viv. The archbishop's home is really a 12′ by 12′ room in a communal apartment. He was at prayer when we arrived, and when he had finished we gave him the prayerbooks and vestments, including a set of hierarchical vestments I had brought for him. With tearful eyes he thanked us and shared with us some of the hardships he has as the archbishop of an illegal church in the Soviet Union. As we left I felt I was leaving the presence of a truly holy man.

Returning to the hotel I joined the group on its way to a collective farm or rather an "agricultural firm," as Tanya and the "firm's" officials insisted. We were shown new apartments for the firm's members that were being built out of the "profits earned by our exports last year." The firm's whole facility turned out to be a greenhouse complex for fresh and canned vegetables. Our hosts showed us the latest in Soviet agricultural technology, while extolling the benefits of glasnost and perestroika. They were interested in having their pictures taken with us as they showed us what clearly was their pride and joy. We were then taken to a reception center for a sumptuous lunch of the firm's produce. We washed our food down with generous tumblers of vodka that seemed to refill magically every time they were emptied. My mouth was numb by the time we bade our hosts good-bye. They could not have been more hospitable.

That afternoon Tanya took us on a tour of the city. We walked all over the center of the old city, dropping in for souvenirs at the Kashtan or hard currency store. We visited the Church of the Dormition near the city armory. There we met with a locked door, but when Tanya found the door buzzer and rang it an elderly woman opened the door and we went in. A group of women was cleaning the church —no different than the ladies in my parish back home. They were excited to show off the church's lovely iconscreen and were amazed to hear our group sing hymns for them in Church Slavonic. Several of our group were astounded that these church cleaners could understand "our language" and they found out just how far a little Carpatho-Rusyn could go toward making oneself understood in L'viv.

One place that we did not get to see, even when we asked, was the Museum of the History of Religion and

St. Nicholas Orthodox Monastery, Mukačevo

Atheism. It is housed in the former Dominican church near the center of the old city and the words, "Built for the glory of God," still show over the original entrance. Even though we saw people going in and coming out, we were told that the museum was closed. Later someone told me that the museum is an embarrassment to the Communist Party. The saying goes: "Atheists go in and believers come out." Perhaps that is why they did not want us to see it.

The L'viv Museum of Wooden Architecture, which we did visit, was founded by the Greek Catholic Metropolitan Andrej Šeptyc'kyj in the late 1930s on his personal estate. Now run by the state, it contains the reconstructions of several Ukrainian and Rusyn villages. In the center of the complex is a massive Greek Catholic church dedicated to the Holy Protection of the Mother of God. The temple had been moved there by Metropolitan Andrej on the eve of World War II. It was the largest wooden church that we saw on our tour. Entering the church, we were greeted by the ever present elderly woman who cared for the church as if it were still functioning. She would not permit us to take pictures inside the church, which was not unusual, but after she found out that I was a Byzantine Catholic priest she took me behind the iconscreen. There she pointed out that there was no Holy Table in the altar area. She then asked me to pray for her and she knelt down to receive a blessing. After that we sang a couple of hymns for her in Church Slavonic, took a few photos, and wandered through the rest of the museum. The villages in the museum appeared to be still in an agrarian setting even though we were within the city limits.

We spent the afternoon wandering the city of L'viv. I discovered, hidden away on a back street of the old city, the Armenian Catholic cathedral. In the courtyard I found the sanctuary of the cathedral to be a small jewel of Armenian architecture. The nave was a much more recent addition. The cathedral served the very old community of Armenians in the L'viv area. It had been closed since the war, but the laborers working in the structure claimed it was being restored for use as a church for the several thousand Armenians still in the city. I also discovered a former church building near the city center serving as a furniture store. Entering the Baroque structure, I found it amusing to compare the rich, though whitewashed interior with the poor quality of "modern" Soviet furniture displayed.

The long road trip through the Carpathian Mountains to the city of Užhorod took place the next day. In Užhorod we stayed at a newer hotel, the Zakarpattja. It was, by Soviet standards, the top of the line. It had been built by the Hungarians for the Soviet government. Here we met our local Intourist guide Sylvestra, a Russian from the Moscow region rather than a Ukrainian and clearly someone who did not enjoy her assignment to Užhorod. When I met her I was handed an itinerary change that dropped our trip to Jasinja and had us going to a collective farm on Sunday instead of on a pilgrimage to Mukačevo.

First, our tour of Užhorod took us to the city's market square where Sylvestra pointed out the "Old Philharmonic Hall." She mentioned that while the New Philharmonic Hall was near our hotel, this old one was being restored. But she did not reveal that until 1939 the old hall had been the Old Central Synagogue of Užhorod until she was pressed for this information. We then drove past the Užhorod cathedral, which Sylvestra ignored, on our way to the art museum in the former Užhorod Castle. Sylvestra gave us a detailed account of the castle's history until the mid-1770s, leaving out the fact that the Union of Užhorod was signed there. She also completely neglected to tell the group that the castle had served as the Greek Catholic seminary for over 150 years until it was closed by the Soviets in 1949. She was amazed that we knew such information.

Next to the castle is the local museum of wooden architecture. There, alongside the kinds of homes that many of the ancestors of today's Carpatho-Rusyns lived in, we saw one of the most beautiful wooden churches on the tour. The spire of this temple rises gracefully above the entrance of the temple. Church bells seized from area churches sat lined up on the ground, their sound stilled until another time and place. The picture of that church is for me the real city of Užhorod.

Saturday evening, without the help of our Intourist guides, we made our way to the Greek Catholic (now Orthodox) Cathedral of the Holy Cross. The All-Night Vigil Service for the Feast of the Dormition had already begun. The clergy were following the "Russian usage" for both the format of services and vestments. I did not see in Užhorod the "Greek style" vestments common among Carpatho-Rusyns and Ukrainians elsewhere, for instance in L'viv. Near the front of the Užhorod cathedral several elderly men were cantoring in traditional Carpatho-Rusyn plainchant, aided by the sweet voice of a young boy who could be no more than ten years old and who seemed to know the service as well as the elder cantors.

The cathedral was nearly full for the service. Many in the congregation were elderly women, but we saw young people and even a few soldiers in the crowd, evidence of the religious revival going on in the Soviet Union. One of the soldiers was a huge young man, well over six feet tall. He stood in the cathedral weeping through most of the service. When the youngster on our tour left his jacket in the pew,

the soldier picked it up, brought it to him, and then quickly left the cathedral.

The highlight of our tour was the pilgrimage to the Orthodox Monastery of St. Nicholas just outside the city of Mukačevo for the Feast of the Dormition of the Mother of God. We saw crowds of people making their way toward the city, streaming up to the holy mountain — young and old, soldiers and peasants, and even some well-dressed city folk. Beggers and the disabled lined the steps leading from the gates to the main courtyard. I thought that there were not supposed to be any beggers in the Soviet Union, but here they were receiving charity and alms from the believing pilgrims in the atheist state.

The blue and white walls of St. Nicholas Cathedral soared above the faithful. Solid rivers of believers were entering and leaving the building. The Divine Liturgy was being celebrated and thousands of people were trying to receive Communion. I joined the line entering the cathedral, but my glasses steamed up because of the warmth of the people inside, and when I stopped to clean them, I was caught by the river flowing out of the cathedral and was pushed out. I would try later to get a glimpse from a side door.

Several of us then climbed the hillside to attend the Divine Liturgy being celebrated at the top of the hill. People in the crowds pressed up against one another so tightly that if one had lost consciousness he would still have been standing up supported by neighbors on all sides. The clergy were not prepared for anywhere near this crowd and ran out of Communion after less than a third of those wishing Communion had received it. The bowls of Antidoran did not go much further. A miracle of loaves and fishes would have been needed to handle this multitude.

We came back into the courtyard for a rest. The crowds kept on coming, for the principal liturgy with the bishop of Mukačevo was scheduled for noon. I decided not to brave the crowds on the hillside again and instead visited with some local people who wished to find out about America. Several people asked why I as a priest did not assist at the liturgy there that day. When I told them that I was a Byzantine Catholic priest, they said I could serve anyway, but as Greek Catholics themselves they understood my reluctance. Meanwhile, our Sister Cecilia visited with the nearly 100 Orthodox nuns housed in the monastery who treated her like an honored guest.

That evening we dined on black and gold caviar at the gala banquet in Užhorod heralding the end of our stay in the Soviet Union. The next morning we returned to Hungary by the border crossing at Čop. Our last two days in Hungary were a delightful repeat of the enjoyable first days. Travelling to the very center of the Hungarian Greek Catholic Church in Nyíregyháza, we were led on a tour of the eparchial center, the museum, and the seminary chapel by Bishop Svelyard's secretary, Father László Lazor who spoke excellent English. He then escorted us to the shrine of Máriapócs.

Máriapócs was quite a surprise. It really is a very tiny village with a massive Greek Catholic church set right in the middle. For nearly three and a half centuries, this small village and its church have been the goal of pilgrimages for generations of Carpatho-Rusyns. The basilica-style church was ornately decorated. Highlighting the interior was the floor-to-ceiling iconscreen. The bishop had arranged for us to serve the Divine Liturgy there since it was the Feast of the Beheading of St. John the Baptist. I had served the Divine Liturgy many times in the Oratory of the Shrine of the Mother of God of Máriapócs, established by the Eparchy of Parma in Burton, Ohio. Now here I was serving in the real thing. The bells of the church called some of the people of the village to the shrine church for what must have seemed to them a strange Divine Liturgy conducted completely in English.

The bishop had arranged for us to have a chance to climb the stairs behind the shrine icon's altar and to venerate the holy icon and its tears themselves. It was for this priest an overwhelming spiritual experience and a fitting way to conclude our pilgrimage tour. After a quick visit to the city of Debrecen, we proceeded to Budapest for the evening, and the next day left for Vienna and home.

The Reverend Bryan R. Eyman
Minneapolis, Minnesota

LEMKO VATRA FESTIVAL

The Seventh Annual Lemko Vatra again took place this summer amid the rolling green hills of the Low Beskyd Mountains in southeastern Poland from July 21-23. Up until now the Vatra Folk Festival has been the only form of cultural self-expression permitted the Lemko branch of the Carpatho-Rusyn people in post-World War II Poland. At the insistence of Moscow after the war, the Communist authorities proscribed any manifestation of Lemko identity and separateness and ordered them to function under the auspices of the Ukrainian Social Cultural Society. As a nation repressed, the Lemkos nevertheless have been able during the past few years to organize spontaneously an annual gathering which has served both as a social and cultural function and which, for unknown reasons, the authorities have tolerated or simply ignored.

For the fourth consecutive year, the Lemko Vatra was organized in the remote mountain village of Bortne (in Polish, Bartne) in Gorlice county, first mentioned in historical sources under the year 1629. As I neared my destination, I found myself in a small mountain valley amid farmland and forests. Here on a hillside pasture next to the Bortne River, swiftly flowing down from the mountain, was pitched a colorful camp of hundreds of tents. The site also included a stage and food booths located at the bottom of the hill. Several thousand Lemkos from Poland, Czechoslovakia, and the Soviet Union, as well as friends and guests from elsewhere, were milling around, ready for a weekend of fellowship in their ancestral Carpathian home — Lemkovyna (the Lemko Region).

A rich and varied three-day program kept the audience emotionally enraptured. The program included such events as Lemko cultural competitions stressing knowledge of Lemko language, history, and geography; poetry and folksong and dance competitions and performances; soccer play-offs and a mock Olympics; a Miss Lemkovyna pageant; and a social dance.

One of the highlights of the Vatra was the performance of a three-hour play, "Severed Roots," by Andrej Kopča, president of the new Lemko Association in Poland. It was presented by the Lemko Amateur Theater of Legnica. "Sev-

ered Roots" portrays the fate of a small nation constantly misunderstood and mistreated as the helpless pawn of bigger, more powerful neighbors. Thus, Lemkos were put in a concentration camp (Talerhof) by Austrian authorities during World War I for "Russophile" tendencies; imprisoned by tsarist Russian forces because family members were conscripted into the Austro-Hungarian army; harassed by authorities of the reborn Poland for participation in a short-lived Lemko Republic; terrorized and handed over to Nazis by Ukrainian nationalists for unwillingness to give up their separate Lemko identity; and finally deported by Polish Communist authorities to the Soviet Union and northern and western Poland for supposedly being Ukrainian terrorists.

The Vatra's master of ceremonies was Petro Trochanovskij, and all the major Lemko activists were in attendance: Stefanovskij, Kopča, Duc', the Trochanovskij family, and others. A point of added excitement was an announcement of the formation of the Lemko Association in Poland —the first independent Lemkophile group to be legally registered since World War II and permitted to emancipate itself from involuntary Ukrainian tutelage. The creation of this new organization served to emphasize the underlying tension existing between the two groups in Poland. When five young Ukrainian nationlists appeared at the Vatra and attempted to display Ukrainian tridents, the symbols were taken down and the activists were asked to leave. At least one fist fight broke out later because of intergroup tensions.

The Vatra was also visited by the newly-elected Ukrainian senator Volodymyr Mokryj, who hoped by his presence to solidify support for the pro-Ukrainian orientation. But as one Lemko activist put it: "The Ukrainians resent being called 'Little Russians.' Why do they try to make the Lemkos 'Little Ukrainians'?"

On Sunday, Divine Liturgy was served at Bortne's picturesque old wooden church of SS. Cosmas and Damian. Concelebrating was Father Anatolij, the local pastor and the son of the famous Carpatho-Rusyn Orthodox martyr, the Reverend Maksym Sandovyč, who was executed by the Austrians in Gorlice during World War I. A Polish Roman Catholic priest, who had brought a sound system from his monastery to aid in the service, was also present behind the iconostasis. During the sermon, the aged and venerable Reverend Sandovyč, Jr., recounted the sad trials of the Lemko people. It is interesting that he used exclusively the terms "Lemko" and "Rusnak" when referring to his people. His sermon was remarkably free of bitterness and filled with a sense of Christian love and forgiveness. After the liturgy, a procession of clergy and faithful went to a nearby cemetery for memorial services at the grave of Melanija Sobyn, a Lemko woman poet, and on to the Talerhof victims' monument.

The program concluded with a moving concert by the Lemkovyna Folk Ensemble, representing Lemko artistic expression at its finest. Summer breezes carried the enchanted notes across the lonely mountain peaks and filled the lovely alpine valleys with sounds to comfort the reposing ancestral spirits. The participants left for home spiritually rejuvenated for yet another year with dreams of a cultural renaissance, now at least feasible because of positive changes in Poland's political situation.

A. Dryja
Windsor, Ontario

Folksingers at the 1989 Lemko Vatra Festival in Bortne, Poland **(photo: Volodymyr Gula, Ukraina Society)**

RUSYN BOOK CORNER

Letters, Articles, Papers and Sermons of the Venerable Father Alexis Toth. Archives of Americans of Russian Descent in Minnesota Press. Volumes 1-4. 1989. $24.00. (Order from AARDM Press, 3217 32nd Avenue N.E., Minneapolis, Minnesota 55418.)

The Archives of Americans of Russian Descent in Minnesota (AARDM) has recently announced that a four-volume collection of the works of the Reverend Alexis G. Toth, entitled *Letters, Articles, Papers and Sermons,* is now available for purchase in English translation. Toth, a seminary professor and chancellor of the Greek Catholic Diocese of Prešov, was sent to the United States in 1889 to serve St. Mary's parish in Minneapolis. After a bitter struggle with Roman Catholic authorities who refused to recognize his legitimacy as a priest and threatened the traditions and validity of the Greek Catholic Church, Father Toth and his entire parish requested acceptance into the Russian Orthodox Diocese of Alaska and the Aleutian Islands, which took place in March of 1891. As a result of his writings and extensive lecturing, more than 25,000 Carpatho-Rusyns were subsequently brought into the fold of Orthodoxy. Since then, these original immigrants and their descendants have formed the largest portion of the membership in the Orthodox Church in America (the former Russian Orthodox Greek Catholic Church in America). For this activity, Father Toth has been hailed as the "father of American Orthodoxy." (See the *C-RA*, Vol. VIII, No. 1, 1985).

The present volumes contain valuable information about the life of Carpatho-Rusyn immigrants in Minnesota and Pennsylvania during the late nineteenth and early twentieth centuries, including photographs, selected correspondence and sermons, the history of St. Mary's parish in Minneapolis, and Toth's account of the beginnings of the movement of the Uniates away from the Roman Catholic Church. In his various writings, Toth comments on both the Roman Church and the Protestant Reformation. He also expands on his idealistic vision of Russia, a country which he never visited, but respected deeply as the only powerful, independent Slavic nation which for centuries protected not only the Orthodox faith, but also other Christians from non-Christian forces.

Also published in the volumes is Toth's most well-known work, "Where To Seek the Truth," which details the history of Christianity and explains the differences between Orthodoxy and other Christian denominations. The simple and non-academic language of this work reflects Toth's intention that it serve as a kind of catechism for immigrants from Carpatho-Rusyn villages who might be reading and studying this information for the first time. The final volume contains Toth's original correspondence with Orthodox officials, as well as documents concerning his own parish's move to Orthodoxy. Included also are a number of his opinions on political and religious matters and a sad and ironic story about immigrants who left Minneapolis and returned to their native village of Becherov, only to be arrested and accused of treason against the state because of their Orthodox orientation.

While not intended as sophisticated, scholarly works, Toth's writings nonetheless have substantial historical and religious significance and represent a valuable addition to the library of anyone interested in the history of Carpatho-Rusyns in American emigration.

SHEREGHY RARE BOOK COLLECTION DONATED

The Slavic and Baltic Division of the New York Public Library recently acquired a collection of eighteen rare printed books plus a manuscript dating from the seventeenth through the early nineteenth centuries. Formerly in the collection of Monsignor Basil Shereghy, S.T.D., of the Byzantine Ruthenian Metropolitan Province, the items include some striking examples of printing in Church Slavonic type. Many of the books are in their original bindings and contain important marginal notations that often document the migrations of these books through Eastern Europe and the West. Of particular note is the earliest Bulgarian book printed in Romania, the 1806 edition of *Kiriakodromia* (Edificatory Teachings for Sunday). Other books in the collection are distinguished by their striking engravings, particularly those illustrating a 1669 edition of the sermons of the homileticist Innokentii Gizel, Archimandrite of the Kievan Monastery of the Caves.

"Printing in Church Slavonic was dominant through most of the East Slavic areas through the seventeenth century," said Edward Kasinec, Chief of the Library's Slavic and Baltic Division. "The acquisition of the Shereghy collection enhances the New York Public Library's holdings of Church Slavonic manuscripts and printed works, which are already the most extensive in the United States, adding many examples of Church Slavonic printing from the Ukraine and South Slavic areas."

Monsignor Basil Shereghy was born in the Carpatho-Rusyn village of Dorobratova and educated in Hungary, Czechoslovakia, and France. From the late 1940s until his death in 1988, Monsignor Shereghy was a notable figure in Eastern Christian studies in the United States. He was well-traveled, a master of numerous languages, and an avid collector of Eastern Christian art and antiquities. His holdings of old books constituted only a small portion of his collection, which also included precious icons, paintings, crosses, and coins. He taught at St. Procopius Seminary in Lisle, Illinois, the Byzantine Catholic Seminary of Sts. Cyril and Methodius in Pittsburgh, was a popular guest lecturer, and was the author of many books and articles on Eastern Christian theology and spirituality. (See the *C-RA*, Vol. XI, No. 4., 1988).

OUR FRONT COVER

Logo design from the 1989 Lemko Vatra Festival in Bortne, Poland.

WILKESON CHURCH ON STATE REGISTER

On September 16, 1989, Holy Trinity Orthodox Church in Wilkeson, Washington, was enrolled on the State Register of Historic Places during a special Service of Thanksgiving celebrating the event. Presenting the Certificate of the State Register to Father John Pierce, the church's rector, was Jacob E. Thomas, State Historic Preservation Officer. Also present was The Right Reverend Tikhon, Bishop of San Francisco and the West (Orthodox Church in America), as well as a delegation of eleven Soviet clergy and monastics headed by The Right Reverend Alexei, Metropolitan of Leningrad and Novgorod (The Russian Orthodox Church). The Soviet delegation were guests of the Seattle Clergy Association. Holy Trinity, a small white clapboard church founded by Carpatho-Rusyns at the turn of the century, was filled to capacity. The service was sung largely in Carpathian plainchant. On behalf of the Carpatho-Rusyn Research Center, Dr. Patricia Krafcik, a member of the parish, presented Metropolitan Alexei with a copy of *Our People: Carpatho-Rusyns and Their Descendants in North America,* which contains a photo of the church.

Holy Trinity Orthodox Church in Wilkeson, Washington (photo: Kelly McGrew)

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CARPATHO-RUSYN AMERICAN©

A Forum on Carpatho-Rusyn Ethnic Heritage

Vol. XII, No. 3 Fall, 1989

FROM THE EDITOR

Could anyone really have foreseen that the changes sweeping across eastern and central Europe and the Soviet Union would take place in such swift succession as they have today? Few of us would have readily thought even a year ago that we would be flocking around our televisions every morning and evening anxious to hear news of changes in Europe. We knew that Solidarność was valiantly continuing its struggle to survive and to create a new Poland, and we saw Hungary moving forward boldly to make its own social and economic statement. Then there were the dramatic changes in East Germany during the second week of November and in Czechoslovakia by the end of the month. Bulgarians have been slow in joining the others, but they have raised their voices, too. Hungary dismantled the barbed-wire on its borders back in the spring, and parts of the Berlin Wall were destroyed almost overnight. Such rapid changes as these surely mark the end of an era.

Since our Carpatho-Rusyn homeland is encompassed by Poland, the Soviet Ukraine, and Czechoslovakia, the changes in these areas are of particular significance to us. What kinds of changes are inevitable? How will they affect our people within these countries? The Poles, for instance, are drawing strength from Solidarność and from the Polish Roman Catholic Church which has helped preserve and propagate their strong nationalism. Their struggle is determined, and we, as fellow Slavs and as Americans, wish them well and have vowed to cooperate with the new government's striving for Poland's economic and political renewal.

At the same time, we read of the Lemko Rusyn struggle to survive in Poland. In the past, Polish nationalism has not been generous to the Lemkos. It is at least partly responsible for forced relocations, the destruction of Rusyn Orthodox and Greek Catholic churches, Roman Catholic absorption of church buildings and properties, and the Polonization of Lemkos. These are actions no longer appropriate in a new Poland desiring to participate actively with the rest of the world as an equal and respected partner. The creation of a healthy, tolerant atmosphere which allows for a multi-ethnic, multi-denominational population living in peace should be one of the major goals for a new Poland. This year's emergence of the Lemko Society in Poland, as well as the voicing of previously forbidden views in the official Polish press on the sensitive issue of Lemko Rusyns (see **Controversial Article** in this issue) are reassuring signs for the future.

In Soviet Transcarpathia, a group of Greek Catholic clergy appealed to President Gorbachev in an open letter in October 1988, and again in early spring 1989, with a strongly worded request to reestablish the legitimacy of the Greek Catholic Church, presently considered illegal in the Soviet Union. It is interesting to note that not once in their request do the petitioners refer to themselves as Ukrainians, but only as Greek Catholic citizens of Transcarpathia. This appellation appears to approach a declaration of a specific Carpathian self-identity apart from a Ukrainian identity stressed by Greek Catholic activists in the rest of the western Ukraine. At the same time the petitioners are making a request publicly which would have been unthinkable only months earlier. Will their request be recognized and acted upon? It appears that there is at least some chance for official Soviet recognition of the Greek Catholic Church, if that is the price Moscow needs to pay in order to normalize relations with the Vatican.

Finally, the fate of our Rusyn brothers and sisters in Czechoslovakia remains an uncertainty. We feel solidarity with our people in their striving for self-fulfillment and peace, and we pray that they achieve their long-awaited goals.

Patricia Krafcik — Editor

A Forum on Carpatho-Rusyn Heritage

THE CARPATHO-RUSYN AMERICAN

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DIMITRY ZARECHNAK

"When talking to Mikhail, Reagan first spoke to Dimitry." So read the headline of a *Christian Science Monitor* article that featured Dimitry Zarechnak, former President Ronald Reagan's voice to Soviet leader Mikhail Gorbachev. Zarechnak, a State Department interpreter, has been present at all the U.S.-Soviet summit meetings since 1985 as well as at over 30 meetings between former Secretary of State George Schultz and his Soviet counterpart, Eduard Sheverdnadze. Very rare are people like Dimitry Zarechnak who have had direct experience during crucial moments at the highest levels of international politics.

Dimitry Zarechnak was born in 1944 in Stráže, Czechoslovakia, not far from Bratislava. His father, Michael Zarechnak, had come to Bratislava from Vydraň, a Carpatho-Rusyn village in the Prešov Region of northeastern Slovakia. While in Bratislava, he married a fellow student, Galina Dronov, whose parents had fled the Bolshevik revolution in Russia and settled in Czechoslovakia during the 1920s.

When Dimitry was six months old, the Zarechnak family fled to what at the time was the American zone of Austria. In 1948, they decided to emigrate to the United States. Four years later, they settled in Washington, D.C., where they have remained ever since. Dimitry completed his education, earning in 1967 a master's degree in Russian language from Georgetown University. Since childhood, Dimitry was reared in a foreign-language teaching environment. His mother taught Russian at the U.S. Army School for Foreign Languages at Monterey, California; his father, a long-time professor of linguistics at Georgetown University, still heads there the School of Languages' Computational Program, a research center specializing in problems of artificial intelligence and machine translation.

Carrying on the family tradition, Dimitry himself first taught Russian at Smith College in Northampton, Massachusetts for two years until 1971, when he began to work as a Russian interpreter for the United States Department of State. In 1985, on the eve of the first U.S.-Soviet summit to be held in six years, Zarechnak was promoted to the prestigious post of diplomatic interpreter, a job he still holds today. Since that time he has been plunged into the world of Soviet-American politics at the highest level.

Aside from the Reagan-Gorbachev summits of 1985, 1986, 1987, and 1988, at which Zarechnak with his Soviet counterpart was often the only other person present during private discussions between the world's most powerful leaders, he also did live interpreting for the ABC network's "Capital-to-Capital" live debates between American and Soviet leaders. During the past three years, Zarechnak has lectured as well on "High-Level Interpreting" at Georgetown University.

Dimitry Zarechnak comes from a family of deep Carpatho-Rusyn roots. His father Michael identifies himself proudly as a Carpatho-Rusyn, speaking without any foreign influence a pure Rusyn dialect from the Prešov Region. It was none other than the Soviet leader Gorbachev who brought this aspect of Dimitry's life into the open.

This occurred in 1985, when Zarechnak was accompanying a delegation of United States senators to Moscow and where he met Gorbachev for the first time. Already during the initial formal meeting, the Soviet president, in an impromptu move for which he has become famous on the world diplomatic stage, interrupted his discussion with the senators and suddenly turned to Zarechnak. "Where are you from?" Gorbachev asked. Zarechnak later recalled: "Nobody had ever asked me this in the middle of my interpreting. When I told him that my father was from the Carpathian Mountains, he said his father had died in the same area during the war."

Dimitry Zarechnak will probably have many more occasions to meet with Gorbachev and other Soviet leaders, but now as the voice of President George Bush and members of his administration. Zarechnak's job is a demanding one requiring extraordinary linguistic skills which, given the personal aspect of high-level diplomatic encounters, can certainly influence the tone if not the course of Soviet-American relations.

Philip Michaels

Like many famous people, the renown of Andy Warhol seems to have grown as much after his death as when he was alive. Ever since he unexpectedly died during a routine operation in February 1987, the American pop artist and experimental film maker has remained a popular subject for the media.

Immediately after his passing, numerous journal and television commentators provided extensive accounts of Warhol's career, emphasizing how he not only influenced but how he veritably personified late twentieth-century American culture. Subsequent events have continued to keep Warhol's name in the news, whether these have been connected with the New York Museum of Modern Art major retrospective of his paintings; Sotherby's record-breaking week-long auction of his massive personal collection; or the most recent announcement of the opening of an Andy Warhol Museum in connection with the Carnegie Museum of Art in his native Pittsburgh.

Whereas Warhol's reputation as an American pop artist made him known throughout cultural circles in western Europe, he remained virtually unknown in eastern Europe. One reason for this was that Warhol was a practitioner of modern art, which for the longest time was frowned upon in Communist countries as being nothing more than decadent products of the "imperialist West." Thus, for many years, authorities in eastern Europe tried to keep out such "subversive" western phenomena as rock-and roll, outlandish clothing and hair styles, and modern art.

But the so-called Iron Curtain was never able to divide Europe's airwaves, and by the late 1960s rock music was heard virtually everywhere in the East. In some cases, ideological controls over art were also loosened as painters and sculptors in Poland and Hungary were given by the 1970s free rein over their artistic creativity. In Czechoslovakia, however, the failure of the Prague Spring in 1968 and the return to political conservatism stifled the public display of new and experimental art forms (including much abstract and pop art) and closed off knowledge of contemporary artistic developments in the West. Even the recent winds of political change sweeping Gorbachev's Soviet Union did not until very recently have any real effect on its formerly loyal ally, Czechoslovakia. One exception, however, seems to be the case of Andy Warhol. The reason for this has perhaps more to do with national pride than with a sudden official appreciation for "decadent" western art.

Soon after his death, art journals in neighboring Poland and Hungary published articles on Warhol, claiming that he was of Polish background or of Hungarian background. In response, a few newspapers in Czechoslovakia responded with brief articles stating that the parents of the world-famous American artist actually had emigrated from their country, and not from Poland or Hungary. When Czechoslovakia's commentators learned that the native village of the Warhola family was Miková in far eastern Slovakia, it seemed easy to describe Warhol as a Slovak and therefore to claim him for Slovak culture both at home and abroad.

It was not until the spring of 1989 that Czechoslovakia's public was given a true picture of the Warhol legacy. The country's two leading monthly illustrated magazines — the

The Zavacky family in Miková, circa 1920. Andy Warhol's mother, Julia Warhola (née Zavacky), is standing at the top left.

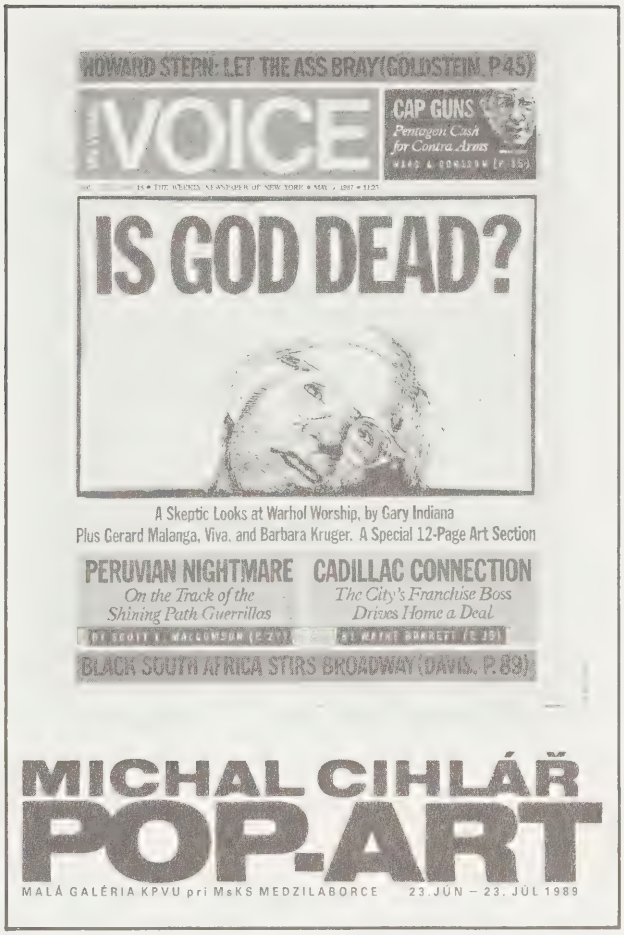
Czech-language *Svět v obrazech* (The World in Pictures) and the Slovak-language *Život* (Life) — carried major articles on Warhol. To both publications, the question of Warhol's origins was of importance; otherwise, why should the Czechoslovak public be particularly concerned about him. The magazine *Svět v obrazech* (No. 24, 1989) began by clearing up the confusion:

> When in 1987 Warhol died from complications following a gall-bladder operation, our art critics began to say that he was a Czechoslovak, that is a Czech. A few months passed and that view was further clarified — they discovered that he was a Slovak from eastern Slovakia. The real truth, however, is something else — both of Warhol's parents came from a little village named Miková, not far from Medzilaborce, and they never were Slovak but of Rusyn nationality.

Having cleared up the question of the ethnic background of the Warhola family, both the Czech and Slovak magazine articles moved on to an even more important issue for the

The house that today stands in Miková where Julia Warhola was born.

The Greek Catholic Church in Miková where Julia Warhola was baptized and where she sang in the choir before emigrating to America in 1921.


HOWARD STERN: LET THE ASS BRAY (GOLDSTEIN, P.45)
VOICE
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Pentagon Cash for Contra Arms
IS GOD DEAD?
A Skeptic Looks at Warhol Worship, by Gary Indiana
Plus Gerard Malanga, Viva, and Barbara Kruger. A Special 12-Page Art Section
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On the Track of the Shining Path Guerrillas
CADILLAC CONNECTION
The City's Franchise Boss Drives Home a Deal
BLACK SOUTH AFRICA STIRS BROADWAY (DAVIS, P.89)
MICHAL CIHLÁŘ
POP-ART
MALÁ GALÉRIA KPVU pri MsKS MEDZILABORCE
23. JÚN – 23. JÚL 1989

Poster announcing the 1989 exposition of pop-art by the Czech artist, Michal Cihlář.

future — the possible establishment of an Andy Warhol Museum of Contemporary Art in Medzilaborce, located in the Rusyn-inhabited Prešov Region of far northeastern Czechloslovakia. All this is being discussed, since even in politically conservative Czechoslovakia it has become possible to produce, display, and write positively about modern art. Formerly underground abstract artists can now show their works in public without fear of persecution for "political deviation" from the Communist norm of socialist realism. One artist from Prague, Michal Cihlář, has even modelled most of his own paintings on work by Andy Warhol.

Another of these younger artists is Michal Bycko from Medzilaborce. Bycko discovered Andy Warhol way back in the early 1980s. His source was none other than the biography that appeared about Warhol in the *Carpatho-Rusyn American* (Vol. III, No. 2, 1980), which a relative from America had given to him during a trip to Czechoslovakia. Then, when Andy's brother John Warhola visited his parents' native village and Medzilaborce in the spring of 1987, Bycko met with the artist's American relative. John Warhola suggested that he, as a member of the Warhol Foundation responsible for the deceased's estate, would like to donate a painting or two by Andy to Medzilaborce.

Bycko acted quickly, convincing the local town authorities of the world fame of their "local son" and of the possibility of obtaining original works by him. Not surprisingly, officials and art curators "higher-up" also began to discover what they described as Andy Warhol's Czechoslovak roots and heard of John Warhola's statement, so that Slovak institu-

A work by Michal Cihlář in the tradition of Andy Warhol.

tions in Bratislava and Martin, even Czech institutions in faraway Prague began to recognize and claim Warhol as theirs in the hopes of possibly obtaining valuable art works.

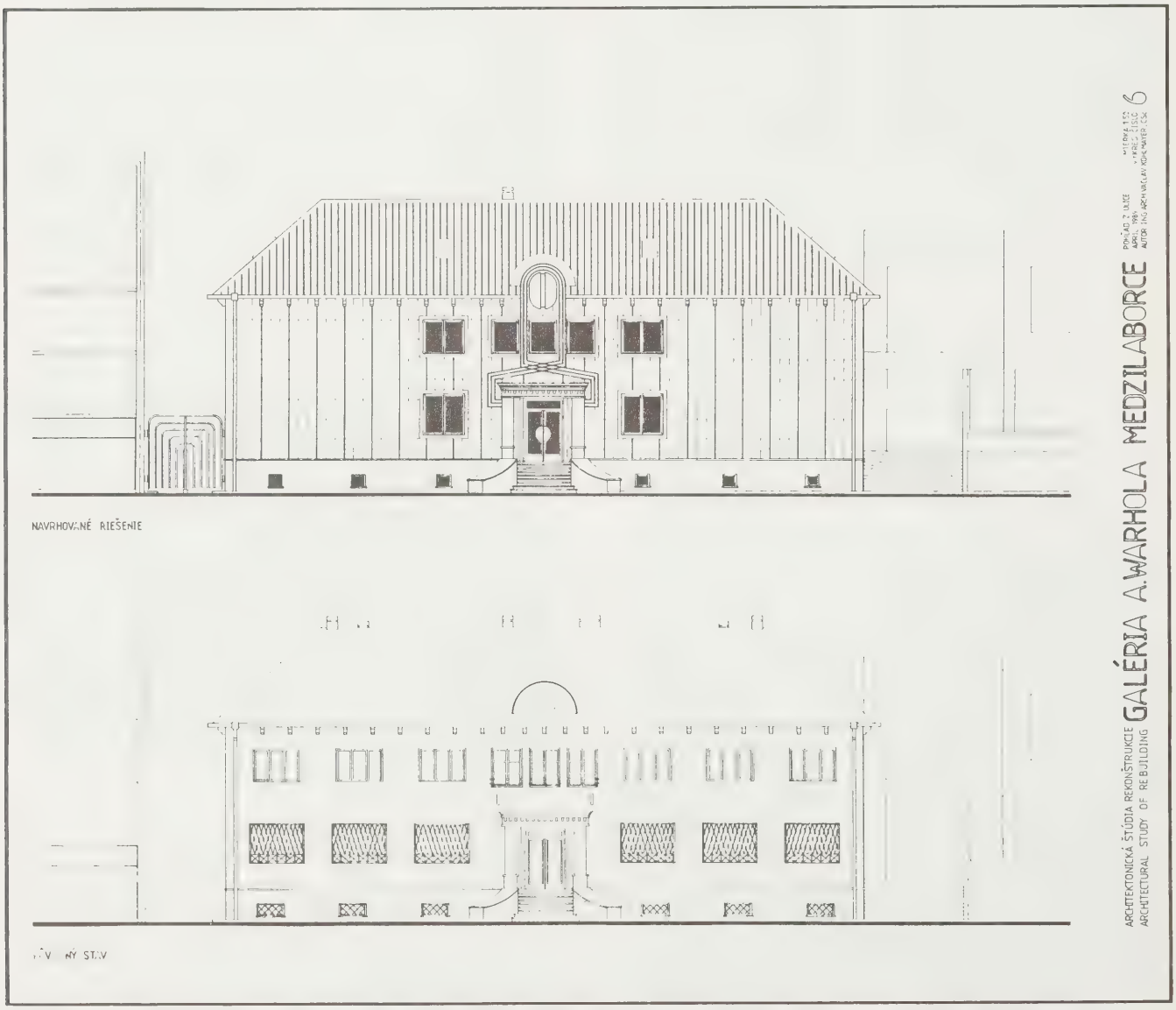
Meanwhile, the resourceful Bycko, who is a Carpatho-Rusyn patriot loyal to his native region, got the support of the Medzilaborce town authorities to found a museum of contemporary art which would carry the name of Andy Warhol should his brother John's wish to donate some works be

fulfilled. Not only would the Warhol legacy be preserved in the specific Carpatho-Rusyn context from which his ancestors had derived, as importantly, the proposed museum would be the only institution devoted specifically to contemporary art throughout all of Czechoslovakia. This in itself would encourage young artists to create new works in a way that would have pleased Andy Warhol himself.

As of September 1989, town officials in Medzilaborce led by Dr. Michal Turok-Heteš, who is responsible for cultural activity, have already made excellent progress. They designated the former post office on the main town square as the site for the new Warhol Museum and are on the verge of completing interior renovations on the three-story building which will include 20 areas for the display of paintings, a lecture hall, several offices, and storage rooms.

While the highlight of the proposed museum would be original works by Andy Warhol and Czechoslovak contemporary artists, the Medzilaborce organizers have as well begun to collect publications by and about Warhol, copies of his motion pictures, and documentary material from the family in nearby Miková. Ideally, Medzilaborce could become a

The former post office in Medzilaborce and sight of the proposed Andy Warhol Museum of Contemporary Art.



Architectural plans by Václav Kohlmayer showing the present post office building (bottom) and the proposed facade (top) of the Andy Warhol Museum of Contemporary Art in Medzilaborce.

center for anyone in eastern Europe wishing to learn about the legacy of Andy Warhol and of modern American art and culture from the second half of the twentieth century. Even Slovak officials like deputy minister of culture Dr. Vladimír Čerevka and the chairman of the Union of Slovak Creative Artists Dr. Milan Jankovský have come out in support of Medzilaborce as the most appropriate place for Czechoslovakia's Andy Warhol Museum of Contemporary Art.

The initiative of Carpatho-Rusyn cultural activists in Medzilaborce has led to concrete results. We wish them well in the completion of their worthy goals and we trust that the Andy Warhol Foundation in New York City will become an active partner in the Medzilaborce project whose realization will promote the artistic heritage of their benefactor, encourage the creation of new art works in eastern Europe, and in general increase cultural ties between Czechoslovakia and the United States.

Paul Robert Magocsi

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RUSYN BOOK CORNER

The Plainchant Tradition of Southwestern Rus'. By Joan L. Roccasalvo. Boulder, Colorado: East European Monographs, 1986. 185 p. Available for $20.00 (U.S.) from the Carpatho-Rusyn Research Center, 355 Delano Place, Fairview, New Jersey 07022.

The title of this study is overambitious. In fact, Roccasalvo is concerned only with one segment of the plainchant tradition of one area of southwestern Rus'. She discusses the *heirmoi* of the Canon as noted in Carpatho-Rusyn collections, most notably the *Cerkovnoje prostopinije* (Church Plainchant) of Bokšaj and Malynyč (Mukačevo, 1906, thereafter offset-reprint several times). [The *hermos* (Greek) or *irmos* (Slavonic) is the opening stanza in each canticle of the canon. — Ed.]

This makes Roccasalvo's study a trifle theoretical in that the *Orthros* [Matins or *Utrenia* (Slavonic)] is almost never sung any more in Byzantine Catholic or Carpatho-Russian Orthodox churches in the United States. Therefore, it is virtually impossible to hear the musical pieces Roccasalvo is investigating, unless, of course, one goes to the Prešov Region of Eastern Slovakia or to neighboring Soviet Transcarpathia (Subcarpathian Rus') where this chant tradition is alive and well. It is astonishing that Roccasalvo tells us next to nothing about the present situation of church chant in the native European setting of the genre she is investigating.

Roccasalvo does mention several publications of noted chants and studies of chant in Czechoslovakia and Hungary. But some indication of what is actually used in churches today in the homeland (where Church Slavonic is still the liturgical language) should have been an essential part of this study.

The book has an inexcusably large number of typographical errors, far too many for us to note. Similar confusion arises with nomenclature. Although Roccasalvo generally prefers the term "Rusin," she also uses "Ruthenian" fairly often. For instance, and for no apparent reason, on page 9 she provides excerpts from two of the Reverend Aleksander Duchnovyč's most famous patriotic verses. One reads: "I was, am, and will always be a Rusyn...," yet three lines later, she has Duchnovyč saying: "Carpatho-Ruthenians, arise from your profound sleep...." Duchnovyč, of course, used the same word (*rusyn, podkarpatski rusyny*) in both lines.

The most interesting question concerning the liturgical chant of Carpatho-Rusyns is the origin of the music which is actually in common use — primarily the music of the Divine Liturgy — and the portions of other services commonly sung in parishes. The Carpatho-Rusyns have an intense tradition of congregational singing which has survived any number of upheavals and is really the most important factor in setting the Carpatho-Rusyns apart from other Orthodox and Catholic Slavs of the Byzantine Rite. One would very much like a scholarly study of this chant and its origins.

Roccasalvo does analyze some of the *heirmoi* and some of the variant melodies of the Eight Tones (*idiomela* and *automela*) in the Carpatho-Rusyn tradition, and she demonstrates reasonably well that the material selected is very closely derived from the tradition represented by the 1709 L'viv *Irmologion* and the 1601 Suprasl' manuscript collection. [*Idiomela* are hymns written in verse which have their own meter and melody, and which never serve as a model for other hymns. *Automela* are hymns in verse whose meter and melody are used for other hymns. — Ed.]

We note, however, that Roccasalvo does not demonstrate such origins for material in common use. Thus, for instance, on page 82 (and in an attached footnote) Roccasalvo indicates that the music given by Bokšaj and Malynyč for the *heirmoi* of the Christmas Canon is unrelated to any of the older sources.

Roccasalvo's use of technical and pseudo-technical terminology in this discussion is inconsistent and unscientific. First of all, insofar as chant in Church Slavonic reproduces the Byzantine patterns, it is conventional to use Byzantine nomenclature. The only reason to use a Slavonic (or Arabic) term would be for a category that does not exist in the Byzantine original, for example, the "*velyčanije*" [the hymn beginning with the words "We magnify..." — Ed.] following the *Polyeleos* at Matins in the Slavonic tradition [*Polyeleos* is the title primarily applied to Psalms 134 and 135 which are read at Matins on certain days. — Ed.]. Roccasalvo insists on using Slavic terms throughout, with no consistency of transliteration. Thus she writes *hlasy* but also *osmoglasnik* — transliterating one Church Slavonic word as though it were Carpatho-Rusyn while she transliterates the other, closely related Church Slavonic word as though it were Muscovite Russian. All this only adds to the existing confusion.

On the other hand, it is odd that in her models Roccasalvo seems to assume that her readers can read the Greek alphabet but cannot read the Slavonic alphabet. Much bother and repetition could have been avoided by leaving Church Slavonic words — particularly when printed with musical notation — in their proper alphabet, and including a brief explanation of how to read square notes. This is not difficult and, in fact, is an essential skill for anyone seriously interested in the subject matter of Roccasalvo's study.

Roccasalvo has clearly done serious research, and, even if only to a limited extent, has proved her point. But her book is poorly done and very confusing even for this reviewer who is keenly interested in the question and has read the book through three times. We are not sure to whom the book can be recommended. Specialists will find the technical flaws unbearable, and the general reader who is mildly interested in certain aspects of Carpatho-Rusyn religious tradition will find the book too technical.

Perhaps some people will purchase the book not to read it, but to cherish it as proof of the authenticity and antiquity of "our" chant. Yet this in itself would be ironic, since such people are not likely ever to sing or even hear most of the music which Roccasalvo is actually discussing.

The author is continuing her research, and we look forward to her investigation of the more frequently sung pieces of the Carpatho-Rusyn chant tradition. We hope that she may publish her next set of findings without the problems which afflict this volume. Meanwhile, we would suggest that someone undertake a reprint of the 1709 L'viv *Irmologion*, to which Roccasalvo refers frequently.

Brian R. Keleher
Dublin, Ireland

RECENT EVENTS

Jerusalem, Israel. On June 17, 1989, Dr. Paul R. Magocsi delivered an illustrated lecture on "Carpatho-Rusyn Art and Architecture" to members of the departments of art history and Slavic studies at Hebrew University, where he was a visiting professor in May and June. His talk focused on wooden church architecture and the twentieth-century Carpatho-Rusyn painters, Josyf Bokšaj, Adalbert Erdeli, Ernest Kondratovyč, and Fedir Manajlo. Israeli art historians showed particular interest in the problem of the influence of traditional religious environments on artistic creativity, as well as of the work of the American pop artist of Carpatho-Rusyn descent, Andy Warhol.

Vatican City. On July 26, 1989, Pope John Paul II received Dr. Paul R. Magocsi who presented the pontiff with a recent volume he published, *Morality and Reality*, dealing with the history of the Greek Catholic Church in Europe during the first half of the twentieth century. As president of the Carpatho-Rusyn Research Center, Dr. Magocsi also used the occasion to offer greetings to the Pope on behalf of Carpatho-Rusyn cultural activists in the United States.

Košice, Czechoslovakia. On August 10, 1989, Dr. Paul R. Magocsi was the guest of the Chairman of the Union of Slovak Creative Artists and director of the Bratislava Art Gallery, Dr. Milan Jankovský. Discussion focused on the proposal to establish a museum of contemporary art named after Andy Warhol in the town of Medzilaborce, a few miles from the village where Warhol's parents were born. Dr. Magocsi, who also met with Medzilaborce town officials and

producers from Czechloslovak television who are preparing a documentary on Warhol's life, supported the idea of the museum as long as it would be made clear to the Czechoslovak public that the Warhola family and the Prešov Region where the proposed museum might be opened is part of the sphere of Carpatho-Rusyn culture.

Paris, France. On August 17, 1989, Dr. Paul R. Magocsi met with the administrative director of the Institut d'études slaves (Institute of Slavic Studies) and reached an agreement for the simultaneous publication between that center and the Carpatho-Rusyn Research Center of Pëtr Bogatyrëv's outstanding ethnographic study, *Actes magiques, rites et croyances en Russie subcarpathique* (Magical Rites, Rituals, and Beliefs in Subcarpathian Rus'). First published by the Paris institute in 1929, the new edition will be reprinted in Paris in French and by the C-RRC in an English translation; both versions will have a new introduction and photographs which did not appear in the original.

Wyandotte, Michigan. In October 1989, the Carpatho-Rusyn Cultural Society participated in the 12th annual Czechoslovak American Festival at the Benjamin Yack Arena. Alongside Moravians, Czechs, and Slovaks, Rusyn Americans also had a booth displaying icons, books, and information about Carpatho-Rusyn culture and religious faith. The Carpatho-Rusyn anthem, Aleksander Duchnovyč's "Ja Rusyn byl," was among the national anthems sung representing the different regions of Czechoslovakia at the opening of the festival.

Toronto, Ontario. In October 1989, the Hungarian Research Institute of Canada provided a subsidy to the Carpatho-Rusyn Research Center in the amount of $7000 (Canadian) toward publication of an English translation of Alexander Bonkáló's book entitled *The Rusyns*. First published in Hungarian in 1940, the Bonkáló volume will appear in the series, Classics of Carpatho-Rusyn Scholarship, published for our center by Wilhelm Braumüller in Vienna.

McKeesport, Pennsylvania. On Sunday, October 29, 1989, the adult Carpatho-Rusyn singing class at St. Nicholas Byzantine Catholic Church received two visitors from the town of Kybljary (formerly Kobylary, Už county) in Soviet Transcarpathia. The visitors, Marija Huzinec Sember and Borka Vatunja are visiting the United States as guests of Marija's sister Ann Huzinec Krolik and her husband John of Herminie, Pennsylvania. Marija and Borka sang Carpatho-Rusyn folksongs with the class and taught the students several additional songs. Both women received a gift icon presented by the class's secretary Dorothy Pohodich. The Reverend Stephen Veselenak, O.S.B., pastor of St. Nicholas Church, greeted the guests in Carpatho-Rusyn. Instructor for the class is Jerry Jumba.

West Paterson, New Jersey. During the months of October and November 1989, the Heritage Institute of the Byzantine Catholic Church's Passaic Diocese featured an exhibit entitled "Carpatho-Rusyn Folk Art." Examples of flax, hemp, and wool weaving, practiced in the Carpathian region from time immemorial, were on display along with other items. Among these were kilims, a form of heavy tapestry rug employed as coverings for walls, floors, and seats. Intricate and traditional patterns of embroidery, differing from region to region and used extensively for decorating blouses, scarves, tablecloths, and other household and clothing items, were also displayed. In addition, the exhibit included a number of dolls and flowers made of straw and corn husks.

North Huntingdon, Pennsylvania. On Sunday, November 5, St. Stephen's Byzantine Catholic Church hosted high school Eastern Christian Formation students and adults from five area Byzantine Catholic parishes. Together they participated in a catechetical class which simulated the Byzantine Rite wedding ceremony and a traditional Carpatho-Rusyn wedding reception with commentary by the instructor, Jerry Jumba. The students and their parents reenacted the Ceremony of Forgiveness, the procession to church, and a Divine Liturgy. The wedding reception included: a welcome with bread and salt; the Ceremony of the Common Cup; a *vinčovanije* or toast by the best man; the *čepčovanije* or capping of the bride; and a *rjadovij tanec* or bridal dance. St. Stephen's catechetical leader Diane Spivak coordinated the arrangements which also included traditional Carpatho-Rusyn wedding cuisine donated by St. Stephen parishioners. The bridal party included Tina Mihalick, Marc Roman, David Raynak, Danielle Spivak, Ann Janov, and Steve Planey.

Students and parents reenact the bridal dance tradition at St. Stephen Byzantine Catholic Church, North Huntingdon, Pa.

CONTROVERSIAL ARTICLE ON LEMKOS APPEARS IN POLAND

The following article appeared in the July 19, 1989, edition of Gazeta Krakowska, *an official Polish government newspaper. It was written by Jerzy Harasymowicz, a prominent Polish poet. The article was the focus of heated discussion at this year's Lemko Vatra festival (see the* C-RA, *Vol. XII, No. 2, 1989). A translation of the article here is followed by a commentary by* C-RA *correspondent A. Dryja, who attended the Vatra. For more on the Lemko question in the Polish press see the C-RA, Vol. XI, No. 1, 1988.* — Editor.

To the Lemkos For Their Consideration

Lemkos are the descendants of Vlach-Moldavian shepherds with an admixture of Polish and Rusyn blood. They brought the Eastern icon with them, erected their churches, and brought the Byzantine ritual originating in Bulgaria and Greece. They travelled along the Carpathian Mountains with their herds and then settled down. After the passing of centuries, the Ukrainian movement which, of course, is a very young movement, is now trying to dominate the Lemkos who have lived here since the fifteenth century. The Ukrainians have sent in nationalist leaders from eastern Poland to make subservient those ethnic groups unconscious of their own origins. But who are the Lemkos? If we take the criterion of religion, we might say that the Lemkos are either Greeks, Bulgarians, or Serbs. After all, the Lemkos came from the south, from the Balkan peninsula, and not from Kiev or Pskov. Trained Ukrainian nationalist instructors, however, conducted Ukrainianization of the Lemkos on a large scale and no one opposed them.

Polonization of the Lemkos was conducted before the war, just as Ukrainianization is currently being conducted in Poland today, which is somewhat of a paradox. I consider traitors to the Lemko nation those of its educated sons who suddenly felt themselves to be Ukrainian. Meanwhile, the Lemkos are a separate nation with their own language, their own superb iconographic art, and their own poets. Just as the Poles in Lithuania, so too should the Lemkos in Poland strive toward establishing their own Autonomous Lemko Region. In my humble opinion, such a region should be comprised of the southern parts of former Gorlice county. The Lemkos should have their own administration, their own national symbols, their own gold banner with a red Orthodox cross. Lemkos are not chauvinists, and they would surely cause no trouble for Poland within whose boundaries they reside. They would certainly not leave the land to waste, but would cultivate it to blossom.

Recently I read in a certain brochure that "the Lemko Region became the basic supply base for the Ukrainian Insurgent Army — the UPA." Whoever writes in such a manner does not know the realities. After dusk, the poor Lemko peasant was visited by all possible bands and partisans who simply took all they could find without even the thought of asking. These intruders were Ukrainians, Poles, and Russians — the left wing and the right wing. At best they left a bank note, not infrequently printed with a crowned eagle [the former Polish state emblem].

The Lemkos, on the other hand, have nothing on their conscience. Their hands are not stained with the blood of the defenseless. A great wrong done to the Lemkos was their baseless forced relocation to the west [Polish territories acquired after World War II from what had been Germany]. Why should the Lemkos have suffered and have been so severely punished for the bestial behavior of the UPA? The UPA was composed of Ukrainians, not Lemkos. Why did UPA barbarism cause the banishment of the Lemkos? Interestingly, at the very same time, the Lemko departure was paralleled by other trains coming from farther east [i.e., former Polish territories in the Soviet Union] which carried several million banished Poles.

Why did a genocidal nationalistic movement develop in the Lower Beskyd mountains where Lemkos lived? The main mass of Lemkos in this area supported neither the UPA nor the Ukrainian nationalists. Incidents of Lemko renegades do not amount to much. And I want to stress this strongly: Lemkos are not an ethnic group. They are a nation like the Slovaks, Basques, or the Scots. Does their speech resemble Ukrainian? The "credit" for this belongs primarily to the Greek Catholic Church. Czech and Slovak also resemble Lemko. So what? Czechs are Czechs, Slovaks are Slovaks, and Lemkos are Lemkos. It seems that the problem is with the press. One particular Lemko periodical published in the United States [*Lemkivščyna*] is completely directed by Ukrainian chauvinism, just as *Naše slovo* in Poland. I have also noticed that some Lemkos, who have attained a higher education and who seek to enter the "larger world" with fanfare, become more Ukrainian than the Ukrainians in the Ukraine. Their motherland, the Lemko Region, has ceased to exist for them. I consider them degenerates of the Lemko nation.

The Lemko nation is not a group of shepherds, as it is thought by some of its sons educated at Polish universities at the expense of the Polish state. These degenerate sons suddenly become fiercely Ukrainian, undoubtedly considering this as something better, as something ennobling them. These traitors are no longer interested in their own native Carpathian landscape with its talented Lemko people. They seem more Ukrainian than authentic Ukrainians. They become the heirs of well-known divisions marching at the heel of their German masters — the S.S. Nachtigal and the S.S. Galizien [military units formed during World War II], known for their brutality toward the defenseless Polish population. The Lemkos have nothing to do with this. They are a noble people.

Why do I speak out on this issue? Because when no one would even dare to discuss the Lemkos, I wrote the poems "Lemko Elegy" and the "Rusyn Candlestick," in which I described the difficult fate of the expatriated Lemko population. I feel these poems will certainly outlast the newspaper *Naše slovo*, where the Ukrainians magnanimously granted the Lemkos a single page embellished with a shepherd and sheep. They probably think that this is just fine for Lemkos, that this is enough. During the time that I wrote my poems, I experienced much cordiality from simple Lemkos. But there were those infected with the notion of a "self-determined Ukraine" who tried to annoy me. I shook them off like dust from the shoes. I feel rather that a "self-determined Lemko Region" ought to come into existence with two flags over its own home — Polish and Lemko, the latter gold with a red Orthodox cross on it.

In addition, a political party or Lemko Association ought to come into existence with its own publications. Lemko dances, folklore, and a dusty museum seem to suffice for

the Ukrainian-language *Naše slovo*, for whom the Lemkos are only a supplement. Ukrainian fascists murdered about half a million unarmed Polish civilians between 1940 and 1947. The Lemkos had nothing to do with this. On the contrary, many Lemkos from the Lower Beskyd mountains joined the partisans and perished in the struggle against the Germans. We Poles are aware of this. That is why it is not necessary to quarrel. Lemko forests and everything else that was once theirs should be returned to them. This includes buildings, schools, and their places of worship which were turned into Roman Catholic churches, as well as everything that ought to be in the territory of the Autonomous Lemko Region.

A weekly publication called *Lemkovyna* [The Lemko Region] should arise, and in it Lemkos should be able to express fully everything according to their own desires, including their thoughts on injustices dealt the Lemko nation. It may be then, at last, that the Polish and Lemko nations will arrive at a true concord.

Commentary

Jerzy Harasymowicz's article "To the Lemkos for Their Consideration," created quite a stir at this year's Lemko Vatra festival. Harasymowicz, not a member of the Communist party, is a long-time friend of the Lemko Rusyns of Poland and has composed numerous poems and two poetic epics about them. His article is significant for several reasons.

The very fact that Harasymowicz was permitted to write about the Lemko issue and mention injustices inflicted upon Lemkos by the Polish Communists and others is in itself the first remarkable point, for it represents a definite thaw in censorship as well as in the Polish political situation in general. Secondly, his article represents the first recognition of Lemko nationhood to be permitted in print since World War II. It is important to note that even though the author uses the term "Lemko nation," both he and the Lemkos are aware that this is simply the local name for the Carpatho-Rusyn nation which includes people on both sides of the Carpathian Mountains. Communist policy, on the other hand, has been to subordinate Lemkos to a Ukrainian identity, both in Poland and Czechoslovakia.

Most Lemkos were extremely enthusiastic about the article, because it reflected a public recognition of their nationhood and their grievances and because it included a demand for an autonomous Lemko region in Poland, in particular in the southern part of Gorlice county. At the same time, there were several minor points of difference between Harasymowicz and those Lemkos who read and commented on his article. The first was his theory of Lemko ethnogenesis which most Lemkos reject. Harasymowicz presents Lemkos as Vlach-Rusyn shepherds who migrated into Poland and mixed to a degree with ethnic Poles. Lemkos, on the other hand, see themselves primarily as autochthonic descendants of Rusyns and White Croatians who inhabited the Carpathians well before the later Vlach migrations.

Another point of difference between Harasymowicz and many Lemkos concerns the Orthodox and Greek Catholic churches. Harasymowicz suggests an absolute correlation between Greek Catholics and Ukrainians and between Orthodox and Lemkos. Such a correlation cannot be drawn. The author focuses only on the Orthodox as if there were no Greek Catholic Lemkos. For instance, the three-barred cross which Harasymowicz calls the Orthodox cross is not used exclusively to identify the Orthodox, but is also used by the Lemko Greek Catholics. On the other hand, this cross is particularly offensive to Ukrainian Catholics.

It is true that before World War II, tens of thousands of Lemkos embraced Orthodoxy as a way of avoiding Ukrainian-oriented Greek Catholic priests. This situation was so serious that in order to stem further defections the Vatican established in 1935 a Lemko Apostolic Administration, independent of the Ukrainian-oriented Greek Catholic eparchy of Przemyśl which previously had jurisdiction over the Lemko Region. After the war, Ukrainians, especially members of the Basilian Order, assumed positions of leadership within the Greek Catholic community of Poland. The Ukrainians sought gradually to transform the former multi-ethnic, nationally neutral Greek Catholic Church into the "Ukrainian Catholic Church." Of course, those who suffered were the non-assimilated Lemkos.

Even though Ukrainians continue to occupy the top posts within the Greek Catholic Church, controlling most institutions (with the exception of the Holy Protection/SS. Cyril and Methodius Monastery in Ujkowice near Przemyśl), still their hegemony is far from complete. Most of the Greek Catholic rank and file are Lemkos and not Ukrainians, and many of them still have an awareness of being Lemko, Rusyn, or Rusnak, even though they are stifled as a group. In connection with this situation, it is interesting to note that the terms Lemko, Rusyn, and Rusnak are completely functional within the Polish context, for they have no negative connotations among the Poles. The term Ukrainian, on the other hand, is associated in the public mind with the massacre during the war years of approximately 500,000 Poles by the Ukrainian Insurgent Army (UPA) and with the Ukrainian units within the German military (the S.S. Nachtigal and S.S. Galizien Divisions).

It appears, finally, that Harasymowicz is unaware that a number of Lemko/Carpatho-Rusyn periodicals and publications not under Ukrainian influence, such as the *Carpatho-Rusyn American*, are published in the United States. Such knowledge might strengthen his optimism for the future situation of Lemkos in the homeland.

In conclusion, the Lemkos at the Vatra festival were greatly pleased by a generally accurate portrayal of their plight, while Ukrainian nationalists were dismayed and angered by this article, as well as by the emergence of the Lemkophile Lemko Association of Poland.

A. Dryja
Windsor, Ontario

OUR FRONT COVER

Julia Warhola in Pittsburgh with two of her three sons, John (left) and Andy (right). Photographed circa 1929.

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A Forum on Carpatho-Rusyn Ethnic Heritage

Бесіда

ZARZĄD GŁÓWNY STOWARZYSZENIA ŁEMKÓW

ГОЛОВНИЙ ЗАРЯД СТОВАРИШЫНЯ ЛЕМКІВ

СИГНАЛЬНИЙ НОМЕР 1-89

ЛЕМ АДЗИМКА, АЛЕ – СВОЯ !

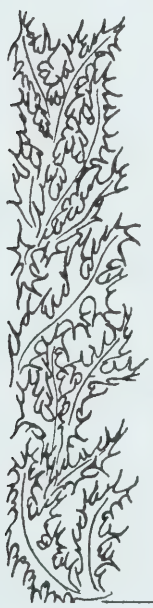
Незмірно велику одповідальність доручено авторови тых перших рядків, першого в Народній Польщы лемківского,скромніцького ічы на тот (горячий) час,але в задумі – більшого періодычного писма. Од чого зачати? Што предложыти чому? О чым повісти, а што поминути? Бо вшыткого,што засідило ся в душы без парудесят років выповісти ся не даст.

Так, вшыткого выповісти ся не даст. Треба писати, слухаючы натуры, піти за думком,той,гірской-лемківской, літньой уж ночы. Скоріцько, жебы не втекла, записати думку – бесіду душы. Слухати і записувати, зас слухати і ...

Ні, не таке то просте.Уж му -шу лишыти душу і оперти ся о барже рациональны механізмы. Уж представлям сой сусіда Феця,видджу як отверат гамбу і гварит: „ищы ес гаде добрі не зачав, а

(продовжыня на стор.2)

ІВАН РУСЕНКО



Л Е М К Ы

МЫ БІДНЫ, УЖ З ДІДА – ПРАДІДА,
ТО ДУХОМ ХОЦ БУДМЕ БОГАТЫ !
І ЧЕСТИ НЕ ДАЙМЕ ЗДОПТАТИ,
А ВІРЫ НЕ ЗЛОМИТ НАМ БІДА !

МЫ „ТЕМНЫ" – ТАК ГВАРЯТ „НЕЛЕМКЫ",
ТО ТРЕБА ГУ СОНЦЮ НАМ ІТИ,
БО СОНЦЕ І ДЛЯ НАС ЗАСВІТИТ,
НЕ БЛУДМЕ ВСЕ ВКОЛО ПОТЕМКЫ !

МЫ СЛАБЫ, ЯК ГАЧА ДО ПЛУГА,
ТО ДРУЖНО СЯ БЕРМЕ ДО ДІЛА !
І БУДЕ В НАС ДОРАЗ МІЦ – СИЛА,
ЛЕМ ТРЕБА СПОМОЧЫ ДРУГ – ДРУГА !

НАС МАЛО – ТО В ЄДНУ ГРОМАДУ
ВСІ ХОДМЕ І СМОТРМЕ ДОКОЛА
БЫСТРЫМА ОЧАМИ СОКОЛА,
ХТО З НАМИ ВРАЗ ІДЕ – ХТО ЗЗАДУ ?!

МЫ МЯТКЫ – ТАК ГВАРЯТ – ЯК ГЛИНА,
ГАРТУЙМЕ СЯ ВШЫТКЫ НА ГРУДУ –
В ПЛАМЕНИ НАУКЫ І ТРУДУ.
І СТУЖАТ ВНЕТ НАША РОДИНА !

ТРЕБА САМЫМ БРАТИ

Бесідую з Ведучым Головного Заряду Стоваришыня Лемків, на штоден – дырэктором Драматычно-Театру ім. С.Шанявского в Валбжыху, Паном Андрийом Копчом:

– Пане Андрию,складаючы Вам найперше щыры гратуляції з нагоды покликаня Вас на Ведучого Стоваришыня Лемків, зверну ся з такым простицькым звіданьом: Як думате замінити параграфы статуту на жыття?

– Вшытко, што ся родит, родит ся в болях. Не інакше є і зо Стоваришыньом. Надія в тым, же є оно том дітином, на котру ждало ся барз довго. Знаме, мы молоды може дакус меньше,же то-то, што ся повело нам в 89 році, было плянуване давно, підходили до него нашы вітцьове, старшы братя. Они не мали щестя, нам, так як ем рюк – повело ся. Чом аж нам? Трудно до того тепер до -ходити, было – пропало. Причыны были більше або меньше вірогідны, але... лишме іх для себе. Треба ся брати щыро до діла, бо робота перед нами велика.

– Не даст ся того скрыти.Як думате ей розділювати?

– Єй треба самым брати, не ждати на особливы доручыня. Нашы цілі окреслят статут. Хто ся видит в них, буде на іх основі діяв. Хоц знаме добрі, же ставліня ся до нашых справ, давных замірів, а тепер уж – Стовари-

(продовжыня на стор.5)

ВОЗ УЧАСТ В КОНКУРСІ (СТР.8)

FROM THE EDITOR

As we complete our eleventh year of publication and look forward to the twelfth, we ought to take a moment to contemplate our perspective and direction as an organization, the Carpatho-Rusyn Research Center, and as a publication, the *Carpatho-Rusyn American*. We began to function in the late seventies, motivated by a yearning to seek out the roots of the Carpatho-Rusyn community in emigration and to trace the steps of our grandparents from the European homeland to the new world. Such an exploration naturally required and still requires intense academic study and examination of primary and secondary printed source materials, as well as an ongoing scrutiny of the activities and ethnic awareness of our community.

As a result of our efforts, numerous books and articles on Carpatho-Rusyn history and ethnic identity have been published, symposia have been held allowing discussion and an exchange of ideas, and links have been forged between our center and various interested individuals and communities across the country. Also, in the course of our explorations, we have discovered that some individuals who trace their origin back to the Carpathian region number among the outstanding talents and personalities of our day, and we have recognized them in brief biographies in the *C-RA*. Now in folk festivals throughout the country, our people proudly exhibit their pysanky, embroideries, icons, and books — often acquired from the C-RRC — and perform their songs and dances. They speak more confidently and knowledgeably about their Carpatho-Rusyn background and heritage. On another level, Carpatho-Rusyns are now represented in a separate article in the *Harvard Encyclopedia of American Ethnic Groups* as a specific ethnic group. Likewise, Carpatho-Rusyns will now be recognized officially in the 1990 U.S. Census as a group with which numerous American citizens have an ethnic affiliation.

Clearly, we have come a long way in our understanding of our background and in our ability to articulate our knowledge about this background to others. Yet, in the midst of all this activity, we ought to recognize the fact that much of our yearning to know our background has been motivated by a sense of nostalgia for the past — for some kind of golden past. There is no question that immersing ourselves in a contemplation of this past has been necessary for our community. It has been psychologically satisfying, and has served to reinforce our knowledge and respect for the beauty and struggles of our forebears. Luxuriating in a nostalgia for the past has in a strange way has also helped us to understand ourselves in relation to our Slavic cousins and in relation to the larger American context. The crumbling iron curtain, however, now reinforces another direction we have ventured upon more tentatively in our eleven-year history — and that is our relationship to the homeland here and now. In this regard, the Revolution of 1989 has with astounding speed led us to a time of reassessment [see below *THE REVOLUTION OF 1989*].

What do we need to reassess? Most immediately, we need to consider to what degree we should simply follow the course of events in eastern and central Europe from afar and to what degree we ought to contribute, as the need arises, to our people's efforts to assert themselves in the midst of the remarkable changes now taking place. This is not a question of supporting armed struggle. Furthermore, the issue of helping our people in the homeland has, in fact, already been disussed on the pages of the *C-RA* in past issues. Help for our people means strengthening the support for our own Carpatho-Rusyn Research Center, which serves not only as a symbol for Rusyns struggling to preserve and maintain their identity in the homeland, but also as a tangible and trustworthy source to which they may continue to turn for aid.

What might be the nature of this aid? Recent issues of the *C-RA* have clearly demonstrated how Lemko Rusyns in Poland, as well as Rusyns in Transcarpathia and now in Czechoslovakia, have established organizations to represent themselves as a definite ethnic group to their societies and governments. In Poland, standardization of the Lemko-Rusyn language has been initiated, and the standardization of Rusyn language in Czechoslovakia may also be underway with the publication of newspapers and religious materials in Rusyn. We can help this process by donating funds toward the purchase of computers, as well as toward the publication of relevant materials. We have given small amounts of financial aid to scholars, such as Petro Trochanovskij and Olena Duc, who are actively pursuing projects designed to codify the Rusyn language and to preserve and develop the literature. Now is the time to increase such support.

Finally, let us proudly continue to participate in folk festivals and display our ethnic heritage. This is a concrete way to make Rusyns in the homeland known to the greater American public. Let us keep contact with our Rusyn relatives in Europe not only by writing, but also by visiting them and inviting them to visit us here. And let us be generous in our support of our people's activities in the homeland. For specific information on how to help, write to the Carpatho-Rusyn Research Center, 355 Delano Place, Fairview, New Jersey 07022.

ROBERT MAXWELL

"Ian Robert Maxwell of Headington Hill Hall, Oxford, England, multi-millionaire, began his life as Ludvik Hoch, eldest son of a Ruthenian laborer and his wife who had no money at all. Half a century ago, in the small village of Solotvino in the Carpathians of eastern Czechoslovakia, Maxwell's dream was to own a field and a cow." These terse encyclopedia-like lines begin a recently-published biography of a truly remarkable man.

As the young Ludvik Hoch, Maxwell never succeeded in owning either a field or a cow. But half a century later — and as Robert Maxwell — he has created an information and communications empire comprised of printing, publishing, and cable television companies that employ over 15,000 people in sixteen countries and that is estimated to be worth $1.2 billion. How did this transformation from a poor Subcarpathian village boy into a multi-million dollar international businessman take place?

The future Robert Maxwell was the third of nine children born to Mehel and Hanka Hoch on June 10, 1923, in the village of Solotvino along the northern bank of the Tisa river in Subcarpathian Rus', today the Transcarpathian oblast of the Ukrainian S.S.R. At the time of his birth, Subcarpathian Rus' was part of Czechoslovakia — hence Maxwell is often described as a Briton of Czech origin — and his native

village Solotvino (in Czech: Slatina) was best known for its salt-mines and as a stop-off point for smuggling across the Tisa river with Romania.

In fact, the future Maxwell was ethnically neither Czech, nor Carpatho-Rusyn. The Hochs were Hasidic Jews, one of the more important groups within the 100,000 strong Jewish community that lived in Subcarpathian Rus' in the early decades of the twentieth century. Unlike in most parts of eastern Europe, Jews in Subcarpathian Rus' owned and worked land as peasants, and although Mehel Hoch remained a landless farm laborer, his son Ludvik set as his early goal to attain what his father could never achieve.

But fate intervened and drew Ludvik away permanently from his Subcarpathian roots. After completing his elementary education in local state-run schools, in 1936 he went to the traditional Jewish academy (the Yeshiva) in far-away Bratislava. Within two years, however, he left the strict atmosphere of the Yeshiva and gave up as well any commitment to a traditional Jewish life-style. Then, in March 1939, German aggression destroyed Czechoslovakia and his Subcarpathian homeland was forcibly reannexed to Hungary.

After spending a few months in Budapest, where he was arrested on charges of spying for western powers and sentenced to death, Maxwell escaped from prison, fleeing on a round-about journey that brought him to Belgrade, Istanbul, and Jerusalem. In March 1940, he arrived in southern France determined to fight against Hitler's Germany. Following a stint in the French Foreign Legion (he was not yet the minimum age of 17), he fought with the Czech Legion until the fall of France in May 1940, when he was evacuated and joined the British Army. Before the war was over, Maxwell was promoted to captain and awarded the Military Cross for his bravery during a rescue mission he led in 1945. It was while he was still fighting in France that he changed his Czech-sounding name. The reason was simple: whenever members of the Czech Legion were caught by the Germans, they were not considered soldiers but snipers and were shot on sight. His first choice for a new name was du Maurier, which he later changed to Robert Maxwell before his evacuation to Britain.

Even before the war was over, Maxwell was convinced he would spend the rest of his days in Britain. There was certainly nothing to return home to: his family was deported with the rest of the Subcarpathian Jewry in the spring of 1944 and perished at Auschwitz (only two sisters survived). In 1945, Maxwell married the French-born Elisabeth Meynard, and as part of his new life in peacetime Britain, he decided to embark on what had been a life-long passion — books and learning. His first major breakthrough came in 1951, when he gained control of a company he renamed Pergamon Press. Before long Pergamon became one of the world's leading English-language publishers of scientific and technical books and encyclopedias, and it remains today the world leader in the production of scholarly journals in a wide variety of fields ranging from medicine to ethnic studies.

Despite his enterprising and capitalist inclinations, Maxwell could never forget his poverty-stricken roots. And in an attempt to change the social and economic imbalances in Britain, he joined the Labor party and was elected Member of Parliament in 1964. Although he lost in the general election of 1970, his commitment to the Labor party

remained strong as does his generosity to philanthropic causes of all kinds.

After leaving the British Parliament, Maxwell returned full-time to the publishing business. Already by the late 1960s, he entered full force into the spirited British newspaper world based on London's Fleet Street, where he clashed head-on with his bitter business rival Robert Murdoch in several attempts to take over London's profitable tabloids. In 1984, Maxwell finally realized his dream when he became owner of the Mirror Group Newspapers, whose six papers include the *Daily Mirror.* Characteristically, he adopted from the outset a hands-on approach, getting involved in every aspect of his newspapers' operations.

By the end of the 1980s, Maxwell turned his attention to the United States where he has already invested over $500 million in several printing and publishing companies. Nonetheless, Maxwell's own incredibly aggressive business ambitions have their limits. For instance, he has not entered the arena of American TV because of the United States citizenship requirement of owners of television stations and networks. Whereas his rival Murdoch became an American citizen to acquire the Fox Television network, the loyal if not royalist Maxwell quipped: "No prize is so great that I would relinquish my British citizenship."

Despite his fierce loyalty to Britain, not all of the old-style British business circles appreciate what they consider Maxwell's rough-hewn approach and tactics. But in business it is success, not style, that ultimately counts, and few would disagree that the poor boy from Solotvino has already and will continue to make a profound impact in the world of international communications.

Philip Michaels

STAND UP AND BE COUNTED

April 1, 1990 is census day. This is the day that happens every ten years when the Bureau of the Census takes stock of the population of the United States. Nor does the bureau simply count the number of people living in our country. It seeks a whole range of information about income, the type of housing we live in, our employment, and education.

Ten years ago, in 1980, the Bureau of the Census inquired about another kind of question as well. For the first time it asked Americans of all generations about their ancestry or ethnic background. This was a question distinctly different from where one's parents were born. The place of birth of parents was frequently asked on previous censuses and it referred to existing or past countries or states. The new 1980 ancestry question was less concerned with what country one's parents came from than with knowing how the respondant identifies him or herself in terms of cultural or ancestral heritage. For example, a person whose parents were born in Great Britain might identify his or her ancestry as Welsh instead of English, or a person from Spain might claim Basque or Catalan ancestry instead of Spanish.

In 1990, the census will once again ask the following question: What is this person's ancestry or ethnic origin? Also as in 1980, the census form will provide a blank line into which the respondant can write anything he or she wishes. The Census Bureau will then tabulate all the responses, grouping them into ancestry categories. For instance, people who write in one of the following responses — Belorussian, Byelorussian, White Russian, White Ruthenian (answers that actually were returned on the 1980 census forms) would be classified as Belorussians. Quite likely, many people will answer with more than one ancestry/ethnic response, such as Italian-Irish-German. In cases of such multiple responses, only the first two groups mentioned will be counted.

Most unfortunately, because of the manner in which the information from the 1980 census was tabulated, it was not possible to determine the number of Americans who identified themselves as Carpatho-Rusyns, since the name and the variants Rus, Rusin, Rusnak were all classified under Russian. The Census Bureau realized its mistake on this matter and even commented in its published report (1983) that those names should have been classified under a distinct heading, Carpatho-Rusyn or Ruthenian. It is interesting to note that in 1980, only 3,537 Americans chose to identify themselves as Ruthenians and another 5,218 as simply "Carpathian." We should also note that as many as 172,696 persons said they were "Slavish" or "Slavonic" while another 62,404 reported themselves simply as East Europeans. Undoubtedly, there were numerous persons of Carpatho-Rusyn background in those categories as well as in the categories Austrian, Slovak, Hungarian, and Czech (or Czechoslovak).

The Census Bureau has refined its ancestry question and, in particular, the manner in which it will categorize the answers it receives. At a special meeting of government and academic experts held in Washington, D.C., in February 1989, the new categorization scheme for the 1990 census was unveiled. It basically adopted the detailed suggestions for classifying all European groups provided in the study, "Are the Armenians Really Russians? — Or How the U.S. Census Bureau Classifies America's Ethnic Groups," *Government Publications Review* (1988). As a result, in the 1990 census answers such as Rusyn, Rus, Rusin, Rusnak, and Lemko will be classified as part of a distinct ancestry category, Carpatho-Rusyn/Ruthenian.

But why is an answer to the ancestry question so important? Why not simply answer American — as some people do — or provide a very general and non-descript term like Slavish or East European? Aside from the issue that each individual has a right to a clear self-identity based on the background of his or her ancestors (parents, grandparents, great-grandparents), there are also some very practical implications for governmental policy, whether at the federal, state, or local level, all of which are based on information gathered from the ancestry question. The Census Bureau had this to say about the matter when recommending to Congress its intention to include the ancestry question once again in the 1990 census:

> Ancestry data are used to implement provisions of the Civil Rights Act, the Equal Employment Opportunity Act, and the Equal Credit Opportunity Act. Also, ancestry data are used by state and local officials and private organizations to identify ethnic groups' needs for social services; to plan and implement education, housing and health programs; and to allocate funds for services in ethnic communities.

Americans of Carpatho-Rusyn background, whether as individuals or as a group, could also qualify for such programs. However, we first must be counted. But we will not be counted if our people provide answers to their ancestry such as Slavish, East European, Byzantine, Slovak, Russian, Czechoslovakia, or Austria-Hungary!

One last matter. While every American receives a census form, not every one receives the so-called "long form." Only 1 in 6 Americans, that is 45 million inhabitants (17.7 million households) will receive the "long form." It is only the "long form" that includes the ancestry question.

But whether or not you receive the "long form," talk to your friends, to your relatives, and to your family. Urge those who do receive the "long form" and who are of Carpatho-Rusyn background to write in the most appropriate answer to describe their ancestry: Carpatho-Rusyn, or simply Rusin, Rusnak, Ruthenian, Lemko, and if they really prefer it, Carpatho-Russian.

There are an estimated 700,000 Americans who have at least one ancestor of Carpatho-Rusyn background. Only we can make our presence known in the United States — a country where everyone has at some time come from somewhere. On Census Day — April 1, 1990 — Rusyn Americans will have their chance to stand up and be counted.

Paul R. Magocsi

GET YOUR COPY

The invaluable study, "Are the Armenians Really Russians — Or How the U.S. Census Bureau Classifies America's Ethnic Groups," is available for $3.75 from the Carpatho-Rusyn Research Center, 355 Delano Place, Fairview, New Jersey 07022.

THE REVOLUTION OF 1989

The Revolution of 1989 is a phrase that has not been seen much in the press, but it is the kind of formulation that will probably enter the history books our grandchildren and great-grandchildren will be reading in the twenty-first century. Yes, a revolution has been occurring before our very eyes — one that started ever so slowly, even imperceptively, in the early 1980s, but which culminated with breathtaking speed in the last months of 1989.

Could anyone have ever predicted at the outset of the decade that before it was over relations between the superpowers, the United States and the Soviet Union, would be better than they have been since World War II. But more stunning and virtually unimaginable was that the Soviet Union under its dynamic leader Mikhail Gorbachev was willing through words and deeds to adopt a hands-off policy over its sphere of influence in East-Central Europe. The result, as we all now know, is that one by one — Poland, Hungary, Bulgaria, East Germany, Czechoslovakia, Romania — have set out on what seems an irreversible path to end one-party rule by the Communist regimes and to return to the fold of what again is becoming one Europe.

One Europe figuratively and literally. The "iron curtain" that in 1946 Churchill claimed had "descended across the Continent from Stettin on the Baltic to Trieste on the Adriatic" was finally torn down in 1989. Can we ever forget those televised images of the barbed-wire being cut between Hungary and Austria, later between Czechoslovakia and Austria and, of course, between East and West Berlin where in a surge of human euphoria the seemingly impenetrable wall came tumbling down. Remarkably, all this, with the exception of Romania, took place in the absence of bloodshed. Yes, these are heady times we live in, times to savor, times that mark the end of a harsh era in history that had stripped millions of people of their most basic freedoms. Freedom — *svoboda/szabadság/libertate* in its various linguistic forms — has after half a century finally come to Europe's other half.

The impact on Carpatho-Rusyns

But what does the Revolution of 1989 mean for the Carpatho-Rusyn homeland? Have the changes reached Carpatho-Rusyns and, if so, what specific forms have they taken? What can or should be the role of Rusyn-Americans vis-à-vis events in the ancestral homeland? These are questions which many Americans of Carpatho-Rusyn background have been asking, and despite the still early stages of the "revolution," they deserve some initial answers, however tentative those answers might be. Attention here will focus on the three countries where the vast majority of Carpatho-Rusyns live — the Soviet Union, Czechoslovakia, and Poland. A few words also need to be said about the unique situation of the Rusyns in Yugoslavia and their relationship to their brethren in the Carpathians.

Like other inhabitants of the Soviet Union, Czechoslovakia, and Poland, Carpatho-Rusyns have been affected by the general demands for political freedom and economic reform. But because they are a national minority, Carpatho-Rusyns in all three states have an additional concern about their status as a minority people. In short, what if any effect have the changes sweeping Eastern Europe had on the Carpatho-Rusyn sense of ethnic and religious identity and their desire to preserve it?

Actually, the so-called Rusyn problem was supposedly settled in all three countries — the Soviet Union, Czechoslovakia, and Poland — after World War II. And in all three the solution was the same. The nearly century-old question concerning the national identity of Carpatho-Rusyns was settled by governmental decree. All Rusyns were simply declared to be Ukrainians. At the same time that the nationality question was seemingly resolved, the religious question was tackled as well. By the mid-twentieth century, Rusyns were adherents of the Greek Catholic and Orthodox churches, but atheistic Communism was opposed to religion of any kind. Following in the footsteps of its imperial Russian predecessor, the Soviet government was, in particular, ill-disposed toward Greek Catholicism. Thus, between 1945 and 1950, Greek Catholicism was outlawed in the Carpatho-Rusyn homeland. All former Greek Catholic churches were either closed or made Orthodox. As for the parishioners, they were all declared to be Orthodox.

Poland and its Lemko Rusyns

But how has the Revolution of 1989 changed what were supposedly resolved national and religious problems? Changes were to begin first in Poland, where reformist experiments were initiated already at the very outset of the 1980s by the Solidarity movement. Despite the imposition of marshal law that in 1981 temporarily crushed Solidarity, as the decade progressed the Communist authorities were less and less able to keep a firm grip on events in the country. By the mid-1980s, an atmosphere of relative free speech had returned and the Carpatho-Rusyns in Poland, known locally as Lemkos, began to act.

First came questions, then a search for answers, finally actions aimed at rectifying mistakes of the past. Why, it was asked, were Lemkos forcibly deported from their Carpathian homeland in 1947? Why can they not return to the lands of their forefathers? Why was the Greek Catholic church liquidated and its property seized by fellow Catholics of the Roman rite? Why does the Polish government recognize Lemkos only as Ukrainians and why may Lemkos not have their own organizations?

As early as 1983, Lemkos began to address these and other questions in public through the medium of an annual cultural festival called Vatra, which since that time has been held for two to three days each summer. The Vatra festivals have contributed to a spirited debate between those Lemkos who feel themselves to be Ukrainians and those who consider that they comprise a distinct group that is neither Ukrainian nor Polish.

The Ukrainian-oriented Lemkos, headed by the older generation of cultural activists like Fedir Goč, Pavlo Stefanovskij, Michal Donskij (all of whom in the 1950s had claimed their distinctiveness from Ukrainians), want a general improvement in the status of the Ukrainian minority in Poland of whom they consider the Lemko people to be a part. As for cultural activity, they argue that Lemkos should work through the existing government-funded Ukrainian Socio-Cultural Society (USKT) based in Warsaw and with its several branches throughout Poland. Beyond purely cultural matters, in January 1989 Pavlo Stefanovskij took the initiative to establish the so-called Citizen's Circle

(Hromadjanskyj Kruh), which throughout the year has been petitioning the new Polish parliament to return the forested property in the Carpathians to the more than 9,000 Lemkos who have already signed petitions demanding that what they lost in 1947 be given back to them. The Ukrainian-oriented Lemkos in Poland have received encouragement from Ukrainian organizations both in North America and the neighboring Soviet Ukraine, where in 1988 a new Lemko cultural society was founded in L'viv by those Lemkos who were deported to the Soviet Ukraine in 1945-1946.

In contrast, Poland's Lemko-oriented Lemkos — derogatorily called "separatists" by their Ukrainian antagonists — want their own organizations, publications, and eventually schools in those communities where Lemkos live, whether in the Carpathian homeland (where about 10,000 returned in the 1960s) or in western and northeast Poland where most have lived since their deportation in 1947. The non-Ukrainian Lemko orientation is made up primarily of people from the younger and middle generation (Olena Duc, Vladislav Hraban, Jaroslav Hunka, Petro Trochanovskij) who, although exposed to a Ukrainian identity in schools, have become convinced that continuing to press for that identity among Lemkos will increase rather than decrease the trend toward assimilation with Poles.

The year 1989 saw a distinct evolution in the status of the non-Ukrainian Lemko orientation. Breaking with past policy, in which the Polish government permitted Lemkos to function only within the Ukrainian Socio-Cultural Society (USKT), the first specifically Lemko organization in nearly half a century was given permission to exist. Founded in April 1989 and known as the Lemko Association (Stovaryšynja Lemkiv), this new body is based in the town of Legnica in southwestern Poland (Silesia), where many Lemkos were settled after the 1947 deportation. The Lemko Association also has branches in the Carpathian homeland and has begun a quarterly publication, *Besida*, edited by the poet and cultural activist, Petro Trochanovskij, and written entirely in Lemko Rusyn vernacular. The association's goal is to stop the trend toward assimilation with Poles by making Lemkos aware of their distinct language and culture. This, they argue, can and must be done without having to identify as Ukrainian.

The whole question of language is problematic. While some collections of poetry and the new *Besida* quarterly are published in Lemko Rusyn vernacular, there are as yet no standard grammars or dictionaries that writers can follow. However, the *Besida* editor Trochanovskij is working on a popular dictionary (as well as an anthology of literature) to help the process of creating a literary standard, while another poet, Olena Duc, heads a project working on a scholarly dictionary of Lemko speech.

In the realm of religious politics, the churches have been playing an ambivalent role with regard to the recent Lemko revival. The Greek Catholic church itself has been struggling for its very survival in Poland, and a few new Greek Catholic parishes opened in the Lemko homeland in the late 1980s. Even though in July 1989, the Vatican was allowed to appoint an auxiliary bishop (Ivan Martynjuk) for Poland's Greek Catholics, he remains subordinate to the country's Roman Catholic primate. Thus, the Greek Catholic church has still not been fully restored as a distinct entity in Poland, nor has its property been returned by the state or by the Roman Catholic church. As for secular concerns, in particular the question of Lemko identity, it seems that as in the past most Greek Catholic priests are of a Ukrainian orientation. There is, for instance, no talk of reviving the Lemko Greek Catholic Apostolic Administration that was established in 1935 and dominated by non-Ukrainian oriented Lemko priests until it was liquidated after World War II.

The Orthodox church is in a better situation. Its status, moreover, improved by default after World War II, when Greek Catholicism virtually ceased to exist. The Lemko Region has its own Orthodox eparchy headed by Bishop Adam Dubec, who is of Lemko origin and whose seat is in the nearby town of Sanok. Bishop Dubec basically favors the Ukrainian national orientation for Lemkos, although several of his priests and parishioners oppose such views. More important for both churches, however, is not the question of nationality or identity but rather the other age-old problem within Rusyn culture — the struggle between Greek Catholicism and Orthodoxy. Each church often claims it is the only true church for Carpatho-Rusyns. The result is often an atmosphere marked by friction and tension. In short, the ecumenical movement and dialogue that has marked recent Catholic-Orthodox relations in the larger world seems not to have filtered down to the Carpathians at all.

Gorbachev, perestroika, and glasnost

Having started much later than in Poland, developments in the Carpatho-Rusyn regions of the Soviet Union (Transcarpathia) and Czechoslovakia (the Prešov Region) have been much more modest so far. In Soviet Transcarpathia (historic Subcarpathian Rus'), one main concern has been the status of the Greek Catholic church. This problem is not limited to Transcarpathia, but is part of the larger problem of Greek Catholicism in the western lands of the Soviet Ukraine, that is, in historic Galicia and Subcarpathian Rus'. Although it was forced underground in the late 1940s, the new environment of perestroika and glasnost created by Soviet president Mikhail Gorbachev has allowed Greek Catholicism to come out of its "catacombs."

In August 1987, some bishops declared publicly that they represented the ruling hierarchy of the outlawed church. By 1989, the full hierarchy of eleven bishops was reconstructed, weekly services attended by thousands of the faithful were being held without interference by the authorities, and before the revolutionary year was over communities were taking advantage of a new Soviet law (proclaimed on December 1) that allowed individual Greek Catholic parishes to be registered. In Soviet Transcarpathia, several Greek Catholic communities are now functioning openly, and demands have been made for the return of the cathedral church in Užhorod which has been in the hands of the Orthodox since 1949. Nonetheless, despite these developments and the historic visit of Soviet President Gorbachev with Pope John Paul II in November 1989, as of this writing (January 1990) the Greek Catholic church as a body has not been given legal status in the Soviet Union, although this eventuality seems virtually inevitable.

One problem that is specific to Transcarpathia and, in part, relates to the identity question, is the name of the church and its jurisdictional status. The acting metropolitan of L'viv, Archbishop Volodymyr Sternjuk, and several other

bishops in the western Ukraine now often refer to their church as Ukrainian Catholic instead of the traditional name Greek Catholic. However, it is known that three bishops from Transcarpathia, Ivan Margityč, Ivan Semedi, and Josyf Holovač, are opposed to this name change. Based on the little we know, it is not clear whether opposition to the name change reflects simply traditional attitudes or a reluctance to associate with a Ukrainian identity. We do know that regional patriotism remains widespread in Soviet Transcarpathia and that the Greek Catholic church had until its liquidation in 1949 been a stronghold of a distinct Carpatho-Rusyn national orientation.

There is also a jurisdictional question. Despite efforts in the late eighteenth century to unite with their Greek Catholic brethren north of the Carpathians in Galicia, the Carpatho-Rusyn eparchy of Mukačevo with its seat in Užhorod was never under the jurisdiction of the metropolitanate of L'viv that has authority over the rest of the eparchies in what is the Ukrainian S.S.R. Instead, the eparchy of Mukačevo, like the neighboring eparchy of Prešov in Czechoslovakia, was under the direct authority of the Vatican. Now that the church is on the verge of being legalized in the Soviet Union, the Vatican will have to decide whether the soon-to-be-restored eparchy of Mukačevo will remain jurisdictionally independent or be made subordinate to the metropolitanate of L'viv. As for the latter, the thorny question of its own relationship to the Ukrainian Catholic church in the West, headed by Cardinal Myroslav Lubachivsky (who is resident in Rome but still holds the title archbishop of L'viv), will have to be resolved as well. Both issues — the church's name and its jurisdiction — are sure to have an effect on the identity question.

In one sense, the identity question in Soviet Transcarpthia might seem a moot issue. When the Soviet Union annexed what was formerly Subcarpathian Rus' in 1945, local people who until then called themselves Rusyns or Russians were declared Ukrainian. After forty years of Soviet rule, it seems most people in Transcarpathia accept the official view that Rusyn is simply the older name for Ukrainian and that both terms effectively mean the same thing with regard to ethnic or national identity. On the other hand, the era of glasnost has prompted questions about this matter as well; namely, why were the historic names Rus'/Rusyn given up? Indication of concern among people about this matter is evident in a lengthy 5-part article that recently appeared in the official Communist regional newspaper, *Zakarpats'ka pravda*, which attempted to explain and justify the name change. In the end, it is not clear whether these developments have any significance other than the natural tendency to inquire about past injustices that now are able to be discussed relatively openly in Soviet society.

Carpatho-Rusyns in Czechoslovakia

Lastly, we turn to Czechoslovakia, which experienced a ten-day revolution in November 1989 that removed the Communist party from its dominant role in the government. Here as well it is too early to know concretely what impact these political changes will have on the status of Carpatho-Rusyns — or Rusyn-Ukrainians as they are officially known — in the Prešov Region of northeastern Slovakia.

Ever since the 1950s, the major problem for Rusyns in Czechoslovakia has been assimilation with Slovaks. Some blame this trend on the Ukrainian nationality policy that was forcibly imposed in 1951. Others suggest assimilation is a natural and inevitable phenomenon for a small people, whether or not the process is encouraged by the dominant nationality, in this case Slovak. Whatever the reason, assimilation is a fact of life. For those who do not wish to give up their ancestral Rus' identity, a Ukrainian identity has since the early 1950s been the only permissable alternative. But by 1980, a mere 37,000 people identified themselves as Ukrainian in the Prešov Region (down nearly two-thirds from 1930 when there were 91,000 self-professed Rusyns). Even more ominous for the future was the fact that by 1989 only 1,100 students were enrolled in schools that taught some courses in Ukrainian. All complaints by the local Ukrainian intelligentsia to reverse this trend have failed.

For a few months in 1968, when the Prague Spring under Alexander Dubček allowed people to speak out openly, there was a widespread grassroots movement to have newspapers and schools publish and teach in Rusyn, instead of Ukrainian. But the Soviet invasion in August of that year put an end to all such Rusyn activity, which was thereafter branded as "counterrevolutionary." Now, in the new environment of the 1989 Revolution, there is a return to the kinds of demands made during the Prague Spring two decades earlier and for a rectification of the mistakes made in the two decades since then.

Even before Czechoslovakia's ten-day November revolution was over, Carpatho-Rusyns began to act. On November 27, a new organization was established in Prešov called the Initiative Group of Czechoslovakia's Rusyn-Ukrainians for Reconstruction (Iniciatyvna Hrupa Rusyniv-Ukrajinciv ČSSR za Perebudovu). Its first meeting made clear that despite the claims of the Communist authorities, the nationality problem among the Rusyns of Czechoslovakia "has never throughout history been justly resolved." At subsequent meetings held in December and January 1990, the Initiative Group has called for a complete change of leadership in the Communist-dominated Cultural Union of Ukrainian Workers (KSUT), which until now has been the only organization to represent Carpatho-Rusyns in Czechoslovakia. The Initiative Group has also demanded that KSUT receive a new name — the Union of Ukrainian-Rusyns in Czechoslovakia — and has called for the passage of new laws that would require Ukrainian-language schools in all villages where Rusyn-Ukrainians live.

Based on the statements of the Initiative Group, there seems to be much internal debate about the Ukrainian or Rusyn orientation of the movement. The new organization is headed by a young 30-year-old journalist Aleksander Zozuljak, but so far its leading spokespersons have been Dr. Jurij Bača and Dr. Mykola Mušynka. Both were also in the forefront of the 1968 revival (and since then forced out of their former academic posts), and both accept the view that Rusyns belong to the Ukrainian nationality. On the other hand, the branch of the Initiative Group in Medzilaborce — the same town where work on an Andy Warhol Museum of Contemporary Art is under way — has openly called for the immediate introduction of Rusyn vernacular in the press, radio, and theater because, as they say, "our

people" continue to complain that they cannot understand literary Ukrainian and do not want to receive materials in that language.

The role of the church in Czechoslovakia's Prešov Region is also of interest. In contrast to Poland and the Soviet Union, the Greek Catholic church (forcibly liquidated in 1950) was made legal once again in 1968. Moreover, it survived the Soviet invasion and managed to get back and hold 205 of the 292 Orthodox parishes then in existence. The cost of survival, however, has been the transformation of the Greek Catholic church into an instrument of Slovakization.

Priests are trained only in Slovak seminaries, and apart from liturgies in Church Slavonic the rest of the services, including homilies, are more often than not given in Slovak. This happens even in pure Rusyn-speaking villages as well as during the so-called "Rusyn liturgy" at the cathedral church in Prešov. Since the early 1970s, the Greek Catholic eparchy had no bishop, but was under an eparchial administrator, the Reverend Ivan Hirka. For nearly two decades, the Reverend Hirka has either been unwilling or unable to stop the Slovakization process. One alternative has been to allow Ukrainian-language religious books and church bulletins to appear, but parishioners do not want to read them for basically the same reasons most Prešov Region Rusyns reject secular Ukrainian-language publications.

One very interesting development has been a privately-initiated movement by Greek Catholic priests and laypersons to save the Rus' character of their church by translating religious books into Rusyn. This process began already in 1983, but it was not until the last months of revolutionary 1989 that the first texts — only in typewritten and mimeographed form, although handsomely hand-bound — became available in at least a few dozen copies. The difficulties in attaining this important translation achievement were summed up in a letter to the Carpatho-Rusyn Research Center by one of the compilers (dated December 13, 1989):

> I am a priest in the Greek Catholic Church. For several years now we have been translating several parts of our Church Slavonic liturgy into the Rusyn language. In the churches of the Prešov eparchy there is much Slovakization, but in these Rusyn translations we see some kind hope for survival. And as is evident from the volumes I am sending, not only survival, but spiritual and cultural growth as well. . . . The language of our translations is based on the Laborec valley [Rusyn] dialect, supplemented with many words from all the Rusyn dialects in Czechoslovakia.
>
> I am sending you the *Gospels*, the *Epistles*, and *The Way of the Cross*. The greatest problem for us is that we cannot get our works published because to do so we first need the necessary 'imprimatur' of the church hierarchy. The ordinary of the Greek Catholic church, Ivan Hirka, is a Slovakizer, and for several years now he refuses to give any 'imprimatur' for Rusyn works.
>
> I am turning to you because perhaps you know how to help us and that these works may be published by you.

With the change in political climate within Czechoslovakia during the last months of 1989, the Vatican acted quickly to fill some of the several bishoprics that had remained vacant because of negative relations with the previous Communist governments. On December 21, Pope John Paul II named three new bishops for Czechoslovakia, one of which is now bishop-elect Ivan Hirka of the Greek Catholic eparchy of Prešov. Perhaps now that he is recognized as a full-fledged hierarch, Bishop Hirka will feel more confident in protecting the interests of all members of his eparchy and therefore not be reluctant to support those efforts to have Rusyn vernacular instead of Slovak used in church services in Carpatho-Rusyn parishes.

The Vojvodinian (Bačka) Rusyns of Yugoslavia

Finally, there is the unique situation of the Rusyns in Yugoslavia. Unique because ever since World War II they are the only group of Carpatho-Rusyns who have been recognized officially as a distinct nationality with their own literary language which is taught in schools and used for legal, administrative, and cultural discourse. Their favorable status is a direct function of the liberal policy toward national minorities established immediately after World War II by Yugoslavia which, although a Communist country, had since 1949 remained outside the Soviet bloc.

For this reason, developments in Yugoslavia have not been influenced by the recent turn of events in the Soviet Union and East Central Europe. On the other hand, Yugoslavia has had its own rather serious economic and political problems which have had a potentially negative effect on all peoples living within its borders, including Carpatho-Rusyns. The political problem has to do with the Yugoslav republic of Serbia and the status of the two autonomous regions within that republic. One of these regions is called Kosovo, inhabited primarily by Albanians, with whom Serbs have been in conflict for several years. Since 1988, the Serbian government has been trying to control the "Albanian" problem by reducing the autonomous status of its two regions, Kosovo and Vojvodina, the latter being the area where most Rusyns live. Although there was no particular problem in the Vojvodina, local leaders began to fear that the official and rather privileged status of the region's four non-Serbian nationalities — Rusyns are one of these — would be reduced. By the end of 1989, this had not happened.

Also during this larger Yugoslav political crisis, there were some talks at the governmental level suggesting that the Ukrainian national minority, which lives primarily in the neighboring republics of Croatia and Bosnia-Herzegovina, should be treated as one group with the Vojvodinian Rusyns. Since the Ukrainians are not considered a regional nationality in the republics where they live — and therefore they do not receive special funding for cultural and educational activities — it would be an advantage for them to be considered as one group with the Rusyns. This, moreover, has been the long-time goal of the Union of Rusyns and Ukrainians in Croatia, which publishes the journal *Nova dumka*. However, the Rusyns of the Vojvodina protested against any efforts to lump them together with Ukrainians, arguing they have been and should continue to be treated as a distinct Slavic nationality. It seems that the views of the Vojvodinian Rusyns have prevailed.

The very existence of the Vojvodinian Rusyns as an officially recognized national group in Yugoslavia is of great symbolic and practical importance to Rusyns in the Carpathian homeland. Symbolically important because they show that, given favorable political circumstances, small national groups (Vojvodinian Rusyns number only about 35,000) can exist and even flourish. They are of practical importance because their scholarly and popular journals and newspapers can — and do — publish materials by and about Rusyns that cannot for political or financial reasons appear in Czechoslovakia, Poland, and the Soviet Union. Mutual awareness and greater contacts between the Vojvodinian Rusyns and their brethren in the Carpathian homeland — a process initiated, in part, by the Carpatho-Rusyn Research Center in 1987 — can in the future assist all Carpatho-Rusyns in their on-going struggle to survive as a national minority.

How can Americans of Rusyn background help?

What, if anything, should Rusyn Americans do to assist their brethren in the homeland? First, they should try to learn as much as possible about what is transpiring in the aftermath of the 1989 Revolution. This can be done in various ways: by corresponding with relatives and friends; by visiting them, whether in Czechoslovakia, the Soviet Union, or Poland; or by inviting them to visit you. By the way, the political changes have made visiting the West relatively easy.

Armed with awareness of what is going on in Europe, some Rusyn Americans may wish to respond concretely to assist certain developments. In this regard, it should be kept in mind that Rusyn Americans should never expect to dictate what happens in the ancestral homeland. They should, however, feel encouraged to respond to requests received by cultural and religious activists who now are finally able to make their needs known.

For instance, Lemko Rusyns in Poland who have begun to publish the quarterly *Besida* are in desperate need of a computer with Cyrillic-language software to facilitate the appearance of that new magazine as well as other publications that underline the distinctness of Carpatho-Rusyn culture. Funds are also needed to support the completion of a dictionary for standardizing the Lemko-Rusyn language and for the appearance of an anthology of Lemko literature. As for Czechoslovakia, Rusyn Americans — especially those of Byzantine Catholic orientation — should be the first to help publish religious texts in the Rusyn language. This includes texts that are already translated and need to be published as well as texts like the Bible which await translation. These are only a few examples of projects already underway or completed in the European homeland and which can be brought to fruition by funds channelled through the Carpatho-Rusyn Research Center, an institution that has a proven record of experience in publishing and promoting scholarly activities.

Rusyn Americans should know that their parents and grandparents living in the United states since the early years of this century have traditionally been concerned with the fate of the families and land they left behind or in some cases never even knew firsthand. After World War I, it was Rusyn Americans who initiated the political process that led to the union of Carpatho-Rusyns living south of the mountains with the new state of Czechoslovakia. Then, during the interwar years, Rusyn Americans generously donated money, whether individually or through their secular and religious organizations, to help families and institutions in the homeland. After World War II, Rusyn Americans once again wanted to help, but by then Soviet hegemony cut off normal ties between the European homeland and their relatives in the "capitalist West." Contacts of all kinds, familial as well as institutional, withered or ceased entirely.

Now the Revolution of 1989 has changed all that. Americans of Rusyn background today, like their parents and grandparents of years gone by, should take pride in the fact that they can once again act in a positive way by responding to the needs of cultural and religious leaders in the homeland who remain committed to the spiritual and educational welfare of their people. In the absence of assistance from the authorities in their countries, we have a duty to assist them in whatever way we can. For further information on how you can act, write to the Carpatho-Rusyn Research Center, 355 Delano Place, Fairview, New Jersey 07022.

THE LORD'S PRAYER IN RUSYN

The following excerpt is from *Krestna Doroha (The Way of the Cross)*, translated by the Reverend František Krajnjak and Helena Vac'ova of Medzilaborce, Czechoslovakia. The original text is in the Cyrillic alphabet; we provide a Latin transliteration for our readers.

Otče naš, što perebȳvaš na nebesach,
naj svjatyt'sja tvoje imja.
Naj pryjde tvoje carstvo,
naj dijesja tvoja volja, jak na nebi, tak i na zemli.
Chlib naš potribnȳj k žȳvotu daj nam dnes';
i odpust' nam našȳ dovhȳ,
jak i mȳ odpuščame našȳm dovžnykam,
I ne ved' nas do pokušinja,
no sochran' nas od zloho.
Bo tvoje je carstvo, mic' i slava:
Otcja i Syna i Svjatoho Ducha,
teper i na vse i na vikȳ vikiv. Amin'.

UPCOMING EVENT

The Fifth Annual Polish Dance, Music, and Folklore Camp at Bryn Mawr College near Philadelphia, Pennsylvania, will be held from June 27 to July 2, 1990. The camp will include sessions on Lemko-Rusyn culture of southeast Poland and northeast Czechoslovakia. The instructor for these sessions is Jerry Jumba. For further information contact Polish folklorist Basia Dziewanowska at 305-296-6099; or from late spring on: 617-926-8048.

OUR FRONT COVER

Cover page of the first issue of *Besida*, the official organ of the Lemko Society (Legnica, Poland), written in the Lemko-Rusyn language.

RECENT EVENTS

Wyandotte, Michigan. On July 7-9, 1989, the Carpatho-Rusyn Cultural Society of Michigan participated in the 12th Annual Czechoslovak American Festival held at the Benjamin Yack Arena. This annual event allows visitors a chance to see and experience the culture and heritage of the four regions of Czechoslovakia. The Czechs, Slovaks, Moravians, and Rusyns had display booths showing their individual traditions. Each participating group exhibited numerous items from its region for sale. In addition, the Rusyns had a display of crosses, icons, and other religious items characteristic of the Eastern rite. Printed flyers with explanations about Rusyn culture were available and Society members answered many questions about Rusyn ethnic and religious culture. The festival opened with the Detroit Sokol Choral Group singing the national anthems of each region, including Aleksander Duchnovyč's "Ja Rusyn byl." Society members report a great show of interest in Rusyn culture on the part of visitors to the festival.

Helen P. Ternasky and Elaine T. Baranko of the Carpatho-Rusyn Cultural Society, Wyandotte, Michigan

Kingston, Pennsylvania. On October 12-15, 1989, the Luzerne County Folk Fesitval was held at the 109th F.A. Armory. The theme of the festival was "Customs and Crafts Remembered," and it was sponsored by the Cultural Heritage Council of Northeastern Pennsylvania. John Kish, director of the Greek Catholic Union, displayed several of his handmade replicas of Carpatho-Rusyn wooden churches for which he is well known. His wife Theresa and members of the local GCU cultural committee assisted at the display.

Linden, New Jersey. In October 1989, the Greek Catholic Union Lodge 665 participated for the sixth consecutive year in the New Jersey State Ethnic Fesitval. The event is held annually within sight of Ellis Island and the Statue of Liberty in the restored train station from which thousands of immigrants, including Carpatho-Rusyns, departed to various destinations across the United States. Along with photographs and publications of the Byzantine Catholic church, the display featured the Carpatho-Rusyn American and other Carpatho-Rusyn Research Center publications as it has regularly in the past. Brochures and small booklets were distributed, and Carpatho-Rusyn culture was discussed with visitors to the festival.

Chicago, Illinois. At the 21st National Convention of the American Association for the Advancement of Slavic Studies, held in Chicago on November 2-5, 1989, several papers were delivered on Carpatho-Rusyn themes. A whole session was devoted to Vasyl' Grendža-Dons'kyj, the leading Ukrainian-language writer from Subcarpathian Rus' during the interwar years. Three presentations dealt with various aspects of Grendža-Dons'kyj's creative corpus: his political thought by Vasyl Markus (Loyala University); his poetry by Dan Bohdan Chopyk (University of Utah), and his prose by Dmytro M. Shtohryn (University of Illinois). Critical comments were provided by Miroslav Semchysyn (Chicago) and Leonid Rudnytzky (La Salle University). In a another panel devoted to Ukrainian ethnic communities in Poland and Czechoslovakia, Paul R. Magocsi (University of Toronto) spoke about the independent Lemko Republic of 1918-1920 and its relationship to Carpatho-Rusyns in Czechoslovakia.

Warsaw, Poland. On December 1-2, 1989, a scholarly conference took place in Warsaw entitled "Political and Social Orientations Among the Lemko People in the Twentieth Century." Sixteen speakers took part, most of whom were Polish scholars familiar with the Lemko problem (Professor Andrzej Kwilecki, Tadeusz A. Olszański, Dr. Kazimierz Pudło, among others). Among the Lemko participants were Bogdan Horbal (University of Wrocław) who spoke on the Lemko Republic of 1918-1921, and Ivan Krasovs'kyj (L'viv) who discussed Lemkos in the Soviet Ukraine. Also on the program were Professor Paul J. Best (University of Southern Connecticut), a long-time supporter of C-RRC, and Professor Paul R. Magocsi, whose essay on the current relations between Lemkos, Poles, and Ukrainians was read in absentia.

Pittsburgh, Pennsylvania. On December 2, 1989, the Russian Nationality Room in the University of Pittsburgh's Cathedral of Learning hosted a Carpatho-Rusyn Holy Night supper as part of the Annual Nationality Rooms Christmas Celebration. Chairpersons Andrew and Georgia Zeedick presented cantors from Pittsburgh area Byzantine Catholic churches and students from Saint Nicholas Byzantine Catholic School in a program of Carpatho-Rusyn carols in Rusyn and English. They were directed by Jerry Jumba, director of the Carpatho-Rusyn Liturgical Chant Renewal Program. The invocation was given by Auxilliary Bishop of the Byzantine Catholic Archdiocese, John M. Bilock. The Russian Nationality Room was founded in 1938 by Pittsburgh residents of both Russian and Carpatho-Rusyn origins.

Eckley, Pennsylvania. On December 3, 1989, the Eckley Miners' Village Associates sponsored a holiday program featuring ethnic and religious customs of the residents of Eckley and nearby anthracite mining communities. Saint

Michael's Carpatho-Russian Orthodox Church of Freeland, Pennsylvania gave a presentation about the traditional Rusyn Christmas Eve Supper. The church's choir sang carols and demonstrated a Christmas liturgical service. The pastor of St. Michael's is the Reverend Lawrence Barriger, a past contributor to the *C-RA*.

McKeesport and Clairton, Pennsylvania. On December 9 and 28, the St. Nicholas School students presented a full-length Bethlehem Play in these two cities. A one-hour quality video cassette of the play is available for $35.00, including program notes, postage and handling. Send a check to: Maryann Kostrubanic — Bethlehem Play, St. Nicholas School, 407 Shaw Avenue, McKeesport, Pennsylvania 15132.

Toronto, Ontario. On December 21, 1989, the Carpatho-Rusyn Research Center held a reception for Petro Trochanovskij, the Lemko poet and cultural activist from Poland. Trochanovskij received a two-month fellowship from the C-RRC to do research in Toronto in order to complete his anthology of Lemko literature. Among the several guests who participated in a spirited discussion about the the current status of Lemko Rusyns in Poland and Carpatho-Rusyns in the United States were: Jerry Jumba, associate editor, *C-RA*; the Reverend Brian Keleher, church historian and frequent contributor to the *C-RA*; Pavel Lopata, painter and commentator on Carpatho-Rusyn affairs; Michael Lukas, president of the Carpatho-Russian Society of Canada; and Joseph Terelja, recently-arrived Greek Catholic dissident from Soviet Transcarpathia. Trochanovskij, who during the gathering also read some of his newest Lemko-Rusyn poetry, is one of the organizers of the annual Lemko Vatra folk festival, co-founder of the new Lemko Society in Poland, and editor of its quarterly, *Besida*.

Jerry Jumba, Joseph Terelja, Petro Trochanovskij, and Paul R. Magocsi at a Carpatho-Rusyn Research Center reception in Toronto.

EDITOR'S REQUEST

I encourage all our readers to send me short notices on any Carpatho-Rusyn related events in which you have participated. Photos are also welcome. The date, place, and a brief description of the event are sufficient. It is especially important that we share news of our activities with each other on a regular basis. A sincere thanks to those who lately have sent both articles and photos for our Recent Events section.

OUR APPRECIATION

The following donations have been received in 1989 by the Carpatho-Rusyn Research Center's Rusyn Cultural Fund to aid the linguistic and cultural projects currently being undertaken among the Lemko Rusyns of Poland.

Carpatho-Russian American Center (Yonkers, New York), $200.00.
John Petro Garbera (New York, New York), $50.00.
John Ryzyk (Yonkers, New York), $100.00.

A Forum on Carpatho-Rusyn Heritage

THE CARPATHO-RUSYN AMERICAN

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